

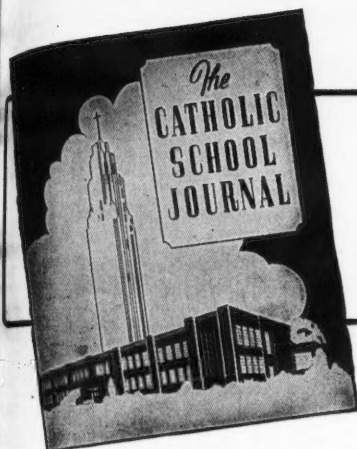
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for

Volume 49

June, 1949

Number 6



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A PROMISE

In the summer of 1929, THE CATHOLIC SCHOOL JOURNAL was acquired by the present publishers, and the September number of that year was the first issue presented by the present editorial staff. Now, for June, 1949, the editor in chief, Dr. Fitzpatrick, president of Mount Mary College in Milwaukee and former dean of the graduate school of Marquette University, has compiled a summary of the contents of the JOURNAL during the past 20 years. In sharing this retrospect with our readers, we promise renewed energy, in cooperation with our readers and authors, to produce the best possible journal for Catholic schools.

On this occasion we wish to thank our loyal subscribers, most of whom have renewed their subscription year after year. THE CATHOLIC SCHOOL JOURNAL enjoys a percentage of subscription renewals which is outstanding in the field of journalism. Thank you, too, who have, on various occasions, sent us words of appreciation and also friendly criticism. Both are welcome and useful. We would appreciate especially more frequent comments from readers on specific articles which are being published, particularly on series of articles and classes of articles.

CONVENTION, 1949

Our editor in chief was at the big Philadelphia convention in Easter week and in this issue (pages 211-214) he presents the high lights of this event of the year. That will cause you to resolve to attend the 1950 meeting (in New Orleans, so they say).

HAPPY VACATION

Be sure to read the list of summer duties to your school building on page 220. Make arrangements for the necessary reconditioning before you leave for the summer. Look over the large assortment of school furnishings, books, and equipment advertised in your JOURNAL, and order now what you will need to have on hand when school opens in September.

We hope that you will return in the fall renewed in body and spirit.

Elmer W. Reading
Assistant Editor

The Catholic School Journal is published monthly except in July and August by

THE BRUCE PUBLISHING COMPANY

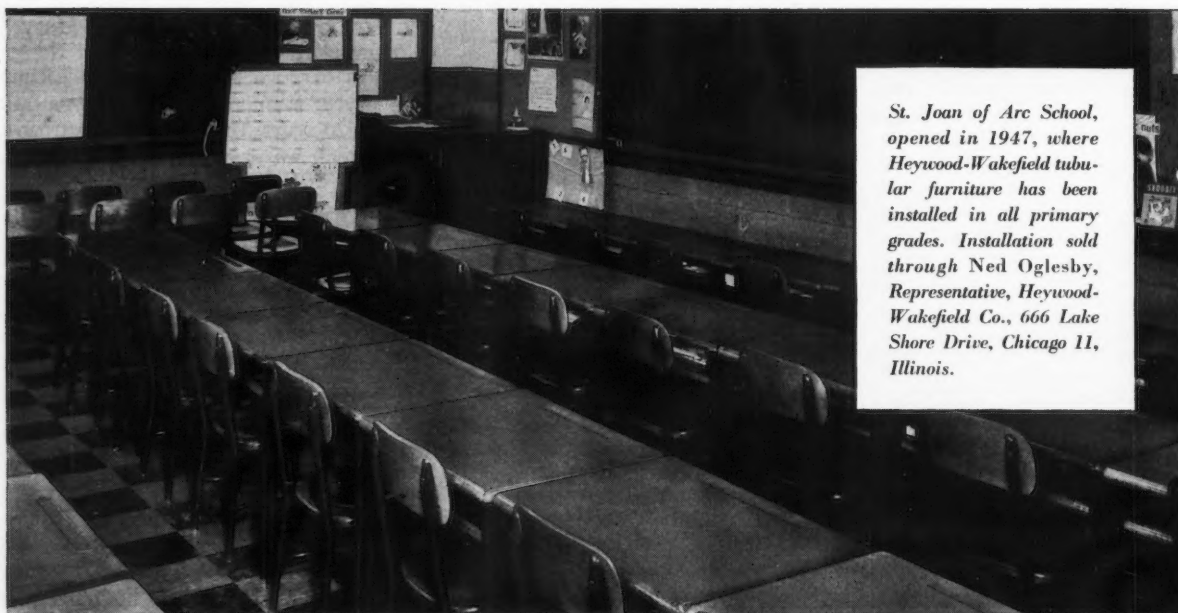
540 North Milwaukee Street, Milwaukee 1, Wisconsin
Eastern Office: 330 West 42nd St., New York 18, N. Y.
Central Office: 20 North Wacker Drive, Chicago 6, Ill.

Article Index: Articles in the CATHOLIC SCHOOL JOURNAL are indexed in *The Catholic Periodical Index*, and in the Catholic magazine index of *The Catholic Bookman*. — Entered April 20, 1901, as Second-Class Mail Matter in the Post Office at Milwaukee, Wis., under the Act of March 3, 1879. Published monthly except in July and August. Copyright, 1949, by The Bruce Publishing Company. — **Subscription Information:** Subscription price in the United States, Canada, and countries of the Pan-American Union, \$3.00 per year, payable in advance. Foreign Countries, \$3.50. Copies not more than three months old, 35 cents; more than three months, 50 cents. Notice for discontinuance of subscription must reach Publication Office in Milwaukee at least fifteen days before date of expiration. Changes of address should invariably include old as well as new address. Complaint of nonreceipt of subscribers' copies cannot be honored unless made within fifteen days after date of issue. — **Editorial Contributions:** The editors invite contributions on education and on any subject related to the welfare of Catholic schools; e.g., methods of teaching, child study, curriculum making, school administration, school-building construction and upkeep. Manuscripts, illustrations, news items, etc., should be sent to the Publication Office in Milwaukee. Contributions are paid for at regular space rates.

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The complete line of current Heywood-Wakefield school furniture is shown in our illustrated folder, which is available without charge. Write to: Heywood-Wakefield, School Furniture Division, Menominee, Michigan.



The CATHOLIC SCHOOL JOURNAL

Vol. 49

JUNE, 1949

No. 6

Twenty Years in Retrospect

The Catholic School Journal 1929-1949

Edward A. Fitzpatrick, Ph.D.*

I. Foundations

THIS is the twentieth year of the CATHOLIC SCHOOL JOURNAL under the ownership of The Bruce Publishing Company and under the editorship of Dr. Edward A. Fitzpatrick. THE CATHOLIC SCHOOL JOURNAL was born in April, 1901, under the editorship and ownership of the Desmond family and was purchased by the Bruces in 1929 and the first issue under the new order of things was dated September, 1929.

The Changes Begun in 1929

This issue represented a radical change in cover design, in page format, in contents, and in editorial policy. During these twenty years the JOURNAL has maintained a very steady and growing support and has not been without influence in the Catholic school field. It has maintained an objective attitude on the problems which have arisen during these twenty years, has stated them fairly, has brought to bear on them a wide basis of educational thinking, and has had the courage to express its opinions in a constructive way. Let us review that history and recall now in perspective what perhaps we did not see clearly in our day-to-day preoccupation and our monthly reading.

The issue of September, 1929, had an editorial announcement of policy and an editorial paying tribute to the 29 years of service of Thomas and Joseph Desmond in carrying on the JOURNAL.

The Ideal of Eminence

We announced the ideal of eminence. We said: "We now raise the banner of eminence here. Catholic education must not be content with mediocre results; it cannot be, and be loyal to its aim which is great and comprehensive. It must look for results commensurate with its aim. It must be satisfied with nothing less than the best — and with the aid of the devoted body of teachers, supervisors, and superintendents who are now teaching in the parochial schools, the Catholic high school, and the Catholic college and university, it is merely a matter of bringing to bear on this problem this great experience." Our object was to make the best in Catholic education contagious and current everywhere. We wanted to make the *best* the *ordinary* practice and we did not want to have the *better* stand in the way of the *best*. We quoted a remarkable book on supervision of schools which I had just edited on *The Community School Visitor* by Sister Mary Salome. We said, as we have said at other times, that the following sentence should be framed and hung in every diocesan superin-

tendent's office and in every school supervisor's office: "We have no right to stamp with the seal of religion an inferior instruction, much less an inferior supervision, and expect it to pass current among Catholics."

This idea we have aimed to fulfill during the past twenty years and we have reiterated it over and over again confirming our own faith and with the hope of arousing the same ideal in all workers in the Catholic educational field. We saw our job as helping not only to "clarify our theory" but to be "specifically helpful in practice."

Ideas and Techniques

In the December, 1929, number we made a "further statement of editorial policy" called *Ideas or Technique?* It dealt with the problem of the teacher who says I can find nothing in a magazine which I can take immediately into my classroom. We protested: "Teachers are in a bad way who insist on having ready-to-serve pedagogical pancakes. Teachers who are looking always for things that can be served table d'hôte in classrooms become too dependent on other people's thinking and instead of growing professionally, deteriorate. Unless a supervisor, or a book, or a magazine, can give them the thing they are to take into their class, they are helpless. When new situations develop in class they do not know how to meet them." But nevertheless recognizing the actual situation of the field, we said we did not "plan to curtail the practical plans," and the widening range and the increasing number of practical aids which have been published show we have kept the "aids" to the great benefit of classroom instruction. But, as we pointed out then, we have wider and deeper aims. While continuing to provide immediate help, our objective has always been in the language of the editorial: to emphasize the fundamental problem of education; to distinguish sharply between teaching subject matter and teaching children; to affect the spirit of Catholic education in order the more effectively to influence technique. We preferred to give the teacher "a new idea instead of a new plan, to have her attitude changed for the better rather than to teach a very brilliant individual lesson. What we were interested in, in short, were the "germinal ideas that are alive and active continuously among teachers."

We promised to examine all educational literature whether written by Catholics or non-Catholics for material which was "fruitful in ideas, fertile in suggestion, and constructive in its proposals." These same qualities we expected to characterize the material that was presented in the JOURNAL itself. In the early

*Editor, THE CATHOLIC SCHOOL JOURNAL

issues we presented carefully annotated bibliographies of educational literature. Of course, since we have published book reviews, these are primarily descriptive in matter rather than critical. They are written to indicate to the teacher whether she is likely to be interested in the book. There is a splendid opportunity and a much-needed service to be rendered in the area of critical review of books. We hope some day to accept the responsibility fully, but until we can do the job on a high level over a long period, we shall continue our present policy. In the meantime any extraordinary book that appears we shall single out for careful critical review in our editorial columns.

Teaching Religion and Training Character

The scope of our discussion was to include the whole range of educational problems in the elementary and secondary schools together with such general considerations of purpose, organization, and administration of the whole Catholic educational system as affected these. The problems of the teaching of religion and training of character would receive special attention and on this subject we said more specifically: "The extraordinary attention given to the problem outside the Church and the futile search for a substitute for the religious sanction in morality, makes it all the more imperative that neither our thinking nor our practice shall be muddled, and that we shall actually realize in practice that which was preached forth from the hills of Galilee twenty centuries ago: 'that men may have life and may have it more abundantly.'"

Current Catholic News

We promised to record significant and exceptional things in Catholic education and in Catholic culture. It was our opportunity to publish for the first time in a Catholic publication, the Papal Encyclical on the *Christian Education of Youth*. We have published the most recent Catechetical decrees, and have reprinted occasionally outstanding articles from other major journals. We were glad to publish the striking summaries of the great educational leaders of the world from Francis de Havres "*Masters of Contemporary Pedagogy*." Probably the most comprehensive covering of the news of the Catholic school world during these past twenty years has been provided in THE CATHOLIC SCHOOL JOURNAL. I am glad to pay tribute to Elmer W. Reading, an associate on the staff of THE CATHOLIC SCHOOL JOURNAL, who has had charge of this important part of the program. THE CATHOLIC SCHOOL JOURNAL continues today to provide the most comprehensive covering of Catholic educational news in any form.

The School Building Program

The first number of THE CATHOLIC SCHOOL JOURNAL under the present management contained what has been characteristic of the JOURNAL ever since, the description, plans, and photographs of modern school buildings suggestive to pastors especially who are planning new buildings. This feature has been continued to the present day and is a phase of the Catholic program especially interesting to pastors. It has proved interesting also to teachers so that they understood the possibilities of building programs and are placed in a position of advising the pastor on the essential conditions in school buildings for effective schoolwork. Catholic school building planning becomes then a problem of the teacher in the school, the pastor, the architect, with the benefit of consultation of the diocesan superintendent of schools.

Exploring a Theology of Education

In the numbers of THE CATHOLIC SCHOOL JOURNAL that were necessary to complete the volume of the year 1929, the editor wrote an article on "Education and the Incarnation." Here was the beginning of what was a significant series of articles on what proved to be the exploration and preliminary development of a new field: the theology of education. Here was evidence of a sense of need — perhaps not clearly evident — for a theological foundation of education, the need to bring to bear on the educational problems the outlooks of theology in addition to the outlooks of philosophy and of the sciences. The idea came up again and the

need became clearer in articles in 1946. "Education, Science, Philosophy, and Theology," "Theology in Educational Theory," and "Theology and Some Educational Implications" are articles which indicate the self-conscious stage of the problem. It has been further developed. To explain to the Catholic educational field the implicit development of a problem of a theology of education, the material has been collected in a book and will be published as *Exploring a Theology of Education*.

Parochial School Administration

In the second issue of THE CATHOLIC SCHOOL JOURNAL that appeared in 1929 there was a clear perception and statement of one of the main problems of Catholic education: the problem of administration particularly with reference to parochial schools. The educational relations and interrelations of the bishop as the ultimate authority in the Catholic parochial school system and the diocesan superintendent as his agent, the pastor, and the religious community were analyzed and the major problems put in the form of questions. This has been a favorite decree of the educational policy of the editor as a method of stimulating discussion. We shall indicate the further development of this topic later.

The Catholic Educational Association

Our interest in co-operating with and helping the National Catholic Educational Association began with our first issue. Father George Johnson was selected as secretary-general and Bishop Francis W. Howard was made president general. Bishop Howard who had guided the Association so long and so well retired and the Secretary-General was promoted to his position. Regarding the new secretary we said: "We see great hope for a personal leadership that will help mobilize the present unrelated forces in Catholic education, so that we shall achieve in his own language, a co-operating and expanding 'body of courageous and intelligent workers thoroughly grounded in the principles of Catholic philosophy, trained in the methods of modern educational science, neither contemptuous of the work of the secular education, nor too greatly impressed by it.'" While maintaining an independent attitude we have continued to give wholehearted support to the Association and its officers, Monsignor Hochwalt, the secretary general and Archbishop McNichols, the president general. On the other hand we have called attention to the grave dangers to a genuinely liberal education and religious education of the reports of the National Education Association and also its strong secularizing tendencies.

These Were the Foundations

These were some of the basic ideas that were expressed in 1929. In our editorials we discussed many things from the consolidation of the Mercy Sisters, Catholics in American educational history, Federal Government and education, to more practical problems as teacher's institutes, textbooks, school janitors, music in parochial schools, and extraclassroom activities and the administration and supervision of parochial schools. This interest in the over-all problems as well as the specific school problems have been maintained throughout the past twenty years. The same range has been kept in the articles themselves. The editor wrote his first series of articles on an interpretation of modern child study for Catholic education under the headings: "What Is It To Be a Child?" "The Child's Life is His School," and "Child Training or Training Wild Animals." There was in these early numbers a remarkable series of articles on "The Commandments" by a School Sister of Notre Dame and a series of Art Illustrations for Religious Instruction by Brother Cornelius of St. Mary's College, California.

The subsequent history of THE CATHOLIC SCHOOL JOURNAL will reveal to what extent these basic policies of 1929 have been carried out and developed. We shall take up one after another the principal phases of the JOURNAL in the twenty years that have elapsed during the period of my editorship, and attempt the evaluation of their significance or their service to Catholic education.

II. The Subsequent History

The Wide Range of Catholic Education

While we have concerned ourselves with the main instruments of Catholic education, the parish school, the high school, academy, and the college, we have not neglected other problems. The health problem has been commented on frequently. The problems of handicapped children and particularly the hard of hearing have been discussed. Student guidance programs, the problems of student publications, and student activities have not been overlooked. Problems in the kindergarten, in the rural schools, and in the religious vacation schools also received attention.

Some Basic Educational Principles

There has been emphasis on certain educational principles, too. The aims of Catholic education in terms of the ultimate destiny of man as well as his immediate social destiny has been emphasized from many points of view. Attention has been repeatedly called to the importance of self-education as the basic principle in all education. This has been used both on the positive side and the negative side for the correction of teacher domination and as a preventive of rote learning, and merely brute memory. Especially significant for religious education is the emphasis on the principle that nothing should be learned which has to be unlearned and the related problem has been reiterated often of the condemnation of the true and false test in all religious instruction. To keep the teacher's primary interest in the child rather than in the subject matter there has been continuing emphasis on the fact that there is no teaching where there is no learning no matter how impressive the exhibition may be nor how completely teachers seemingly comply with the formal requirements of learning. It has been part of our general purpose to change the emphasis on one popular slogan that "every child should be in a Catholic school" to the more significant slogan in our way of thinking "every Catholic school should be worthy of the Catholic child."

A Reference Library of Practical Aids

Over the years THE CATHOLIC SCHOOL JOURNAL has been a veritable "teachers' companion." The value of the material is not limited to the month in which it appears. Bound annually it becomes a comprehensive pedagogical library with an extraordinary number of teachers' aids, helps, and plans. The "Practical Aids" section of the magazine has contained innumerable reports of the way teachers have actually taught certain lessons or topics. These may be used as given, or they stimulate suggestions, and lead to better plans. Dramatizations, one-act plays, pageants, or panoramic spectacles are contained in every issue and become in bound volumes a valuable source of materials on almost every school subject for both elementary and secondary schools and for every occasion. The value of this service of the JOURNAL was especially significant during the early period because of the scant amount of practical material available for Catholic schools and the too frequent habit of sending out members of the communities prior to any adequate professional training. That day has not passed as yet, as indicated in the statements made by Sister Madeleva—and printed in this JOURNAL—in connection with the establishment of the new section in the National Catholic Educational Association on the training of religious teachers.

General Emphasis on Textbooks

Because of this situation we have always been interested in textbooks. In the early days we emphasized summaries of literature about textbooks and the standards set for textbooks. As given in one article we tried to keep before our readers the questions, Who? When? How? What? We called the attention of our readers to the unethical practice too frequently followed of reproducing and dittoing copyrighted material. We called the attention to another dubious practice of buying textbooks merely because they were written by members of "our order." The annual library and

schoolbook number has furnished each year the information about current and new textbooks and reference books.

Textbooks in Religion

In the field of greatest importance—the teaching of religion—we prepared and published in THE CATHOLIC SCHOOL JOURNAL comprehensive discussions of the curriculum and organized a curriculum called the Religion-in-Life Curriculum, the title indicating its major emphasis. This was done in co-operation with the diocesan superintendent of schools of Chicago, Father Daniel Cunningham. As a result of this curriculum, we were told that the curriculum was "too good," for the available teachers could not teach it. The obvious answer was to prepare textbooks with appropriate teachers' manuals. These books and manuals were written after classroom tests of the material and are known as The Highway to Heaven series. For the liturgical emphasis, a plan was evolved to provide for each day a study of the saint of the day under the following headings:

1. The principal facts about the saint's life
2. A quotation from the liturgy or the Divine Office
3. A quotation from the "Imitation of Christ"
4. An ideal
5. Application to "Today"
6. A slogan

This work done by Sister Mary Fidelis and Sister Mary Charitas became the well-known "Character Calendar" and was published independently. We further tried to develop this emphasis and published in the JOURNAL studies of the Proper of the Mass in work book form which were to be studied on Friday, the points noted at the Sunday Mass, and discussed again on Monday. The work for several months was given in the JOURNAL and the remainder have since been written and will be independently published.

Books Based on Material in the Catholic School Journal

The material in THE CATHOLIC SCHOOL JOURNAL led to other books. There was a wide ranging and continuous comment on the teaching of religion and particularly on the Catechism, and this editorial material became the books on *Methods of Teaching Religion* by Fitzpatrick and Tanner. We have already noted the highly significant fact that the material on the need for a theology of education and an illustration of its organization will be published in the next publishing season as *Exploring a Theology of Education*. The various series of the lives of saints by Sister Charitas have become *The Man Who Built the Secret Door* and *Faith and a Fishhook*.

Constructive Proposals for Higher Institutions of Learning

It has been assumed that THE CATHOLIC SCHOOL JOURNAL was exclusively a journal for elementary and secondary schools. This is far from being the fact. We have been interested in higher education and particularly in the teacher-training problem. We have raised questions about the devices of normal schools or teachers colleges, as we have raised questions about the establishment of colleges in mother houses. This was part of a larger issue, the multiplication of colleges beyond the capacities of their sponsors financially or educationally. We have warned frequently enough that we are likely to be condemned to educational mediocrity and to a sterile inbreeding. We have discussed the competition among Catholic colleges, particularly for students. We have called attention to the poor quality of our graduate schools and proposed a national plan for the building of a system of four or five major graduate schools, East, West, Midwest, and South, with perhaps two in the East. These were to be in the highest university tradition—not living from hand-to-mouth educationally

nor financially. We have discussed, too, the possibility of specializing graduate departments where there were first class scholar-teacher-researchers, and adequate library and laboratory facilities, and effectively organized instruction. This subject is periodically kept alive in spite of the multiplication of graduate schools of no distinction, and the effort to make some of the graduate schools distinctive. We have indicated the opportunity for research in the area of Catholic education and particularly in the criticism and

improvement of textbooks following a great English precedent. Nor did we overlook the problem of the Catholic professional schools nor the relations of adult education to formal higher education. We have gone a long way from the earlier discussion of the precarious and uncertain position of the lay teacher in higher education. We have discussed more definitely and more frankly the new consciousness of students about their rights and responsibilities.

III. Stimulating Improvement of Catholic Schools

There is practically no generally effective criticism of Catholic education from within our ranks. We are probably in the "building stage" of schools as we were not so long ago for churches. We are multiplying schools without any definite plan for maximum service of a high quality to our Catholic people. We have tried to help in this situation and have often used the technique of asking questions rather than making statements, and where there were two sides to a question we tried to call attention to the neglected side. One form this method took was the question of the month, of which the following are samples:

1. Should every mother house of a religious community establish a college all its own? Should the ostensible reason for the establishment be for the training of Sisters of our order? Should provision be made for a few lay students, because it doesn't cost us anything? Should the college then be open for any qualified students, lay or religious? Should we start with a few lay teachers and then plan for their elimination as soon as possible? Is there danger of educational inbreeding? Will this have a good or bad effect on teaching in elementary and secondary schools?

2. *Textbooks in Religion in the Elementary School:* Is religion a separate subject in the elementary school? Are we using the best textbooks available? Do we think that textbooks in religion are worth the price of textbooks in geography and history? What can we do to encourage better textbooks? Do we see in the preparation of textbooks an opportunity to enrich the order or to serve Catholic children? Do we always use in all of "our" schools the textbooks written by members of our order? When we use textbooks, do we make suggestions to the publishers or authors for a new edition? Do we respect the copyright of a book? Do we (i.e., superiors) give book salesmen an opportunity to tell us about new books (and a little innocent gossip about what is going on in other schools)?

3. *Financing of Parochial Schools:* How should parochial schools be financed? Should they be financed entirely by parishes? Should there be a diocesan school fund to finance completely the parochial schools? Or should there be a system of diocesan aid, using any available diocesan funds applying the varying techniques of state aid? Should the parish be responsible only for the payment of teachers' salaries? Should there be specific school moneys in each parish? If there is a parish school-operating fund, how should it be raised? If there is a parish capital school fund, what means can be used to develop it besides life membership in the school association?

4. *The Parish School District:* How shall the area from which a parish school shall draw its pupils be determined? Are the reasons for setting the parish limits the same as those for determining the parish school district? What are they? Should a parish school be a six-grade school or an eight-grade school? Is the parish ordinarily able to finance the exploratory courses of the modern junior high school? Are transportation factors taken into account? Is the number of children in the area considered? How about the possible financial support? Is the location of the church the best location for the school? What are the population tendencies of the area?

5. *The Parish Priest and the Parish School:* Should the training of the diocesan clergy include training as the principal of a parish school? Training for general oversight with appreciation of good educational practice? Financing the parish school and essential costs? What is the pastor's responsibility as the bishop's representative? Temporarily *in loco parentis*? To the local community? Who should give the regular instruction in religion in all classes of the parochial school? Who should prepare the classes for first Holy Communion? For Confirmation? What is the responsibility of the pastor for poor instruction? For inadequate equipment? For insanitary conditions? For poor textbooks? For size of classes?

In another situation we attempted to state the ideal as a prophecy and tried to stimulate improvement that way. The main example of our prophecies are as follows:

Prophecy No. 1. Use of Basements

Some day there will be no classrooms in the basements (i.e., below grade level) of any parochial school anywhere.

Prophecy No. 2

Some day we shall have textbooks in religion which are comparable in physical make-up, in organization, in illustration, in pedagogical technique, to the textbooks in secular subjects — and at a later date, they will be even better.

Prophecy No. 3

Some day parochial school buildings will take advantage of the immense amount of practical knowledge of essential conditions for making schoolrooms helpful to the health and learning of children, and not leave important decisions to the pedagogical ineptitude of architects or contractors, or even to the pious good intentions of pastors.

Prophecy No. 4

Some day textbooks will be used in individual Catholic schools, not because "a member of our order" wrote it, but because it is the best book on the subject for the children in the school.

Prophecy No. 5

Some day the heads of all schools from the elementary school to the university will be selected *solely* with reference to their fitness to that responsibility for which presumably they will be scientifically and practically trained. There will be no Janus effort to select in the same person also the religious head of the community.

Prophecy No. 6

Some day every child who applies for admission to a parochial school will be given a thorough physical and mental examination, or perhaps several during the year preceding entrance into the school, and intelligent guidance of child and parent will be based on this examination.

Prophecy No. 7

Some day there will be written "Lives of Saints" for the various educational levels which will be accurate historically, revealing the divine in the human, and capable of arousing the sympathy and good will of the pupils even to the point of imitation.

Prophecy No. 8

Some day religious textbooks will be adequately illustrated and pictures will be selected not because there are great names attached to them, but because they are great or simple art; and illustrative, not merely space-consuming or ornamental.

Prophecy No. 9

Some day there will be co-operation of all agencies engaged in Catholic education, on all levels — the bishops and archbishops and their diocesan superintendents of schools; the religious orders of priests, Brothers, and Sisters; and the institutions themselves (Catholic universities, colleges, high schools, and elementary schools) — and in that day lay people will understand better and render the great opportunity for support which the Catholic school system offers.

We also adopted this technique for the discussions of the problems at a particular time of the year, or for a very specific subject. This technique might be best illustrated from two editorials in the June, 1938, issue. The first one provided a series of questions for a survey at the end of the year.

1. Are the physical standards of each of the classrooms satisfactory from the viewpoint of generally recognized standards of school hygiene?

2. Should any of the teachers be retired because of age or physical incapacity or because unsuited temperamentally or professionally for teaching?

June, 1949

3. Is the physical welfare of children adequately protected through medical inspection?
4. Is a psychiatrist available for examination of special cases?
5. Is the curriculum in each subject adequate?
6. Are textbooks in all subjects including religion the best books professionally that are available?
7. Do any classes have more children than the teacher can effectively handle?
8. Does religion permeate the life of the school and is it a formative influence in the life of the child?

Then there follows this comment:

These eight questions are typical of the questions that Sister Superior should answer in an annual report to the mother house through the Community supervisor. It might be very helpful indeed if in some cases a carbon of the report were given to the pastor. The day will come when such reports will be made to Catholic parents, in the hope that they will more heartily co-operate in making Catholic schools at least "not inferior" as the Baltimore Council said, to the public school.

The other editorial illustrates the technique as applied to something specific, the school commencement and the preparation for it. These were the suggested tests.

What is a school commencement in terms of the life of the school? Is it just a final party?

Is it a genuine revelation of the work of the school?

Is it a show-off event for some individuals?

Is it intended for parents? or for students?

Perhaps the most significant question is: What has it meant to the school for the past two, three, or four months?

Has it meant special drill to the neglect of regular classwork?

Has it meant added burdens for teachers, or the neglect of regular responsibilities?

Has the normal routine of school been "all shot to pieces"?

Have children spent precious hours annoying people by asking them to buy tickets or become patrons?

In short: Are your activities preparing for the commencement exercises justifiable educationally?

IV. Catholic Educational Policy

We attempted in one series of ten editorials to crystallize Catholic educational policy, or rather to furnish a basis of discussion as a basis of the formulation of such a policy. We conclude this article by putting here together the final italicized paragraph of these ten editorials in the hope that we might achieve the original purpose of the editorials.

I. Eminence of educational achievement both in the natural and supernatural sphere is the guiding principle of Catholic educational effort, and institutions should be established and maintained only when the personnel, equipment, and educational plan indicate a strong probability of outstanding educational service for the students of the institution within its scope and on its level.

II. For Catholics educational effort is directed to the Christian formation of man. This is the aim of Catholic education. It is the organization of a life. It is the domination of life by Christian principles. It is the formation of the man of character, that is, "the supernatural man who thinks, judges, and acts, constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ."

III. Every Catholic school should be worthy of the high destiny of the Catholic child and should be equal to the responsibilities which the Catholic educational aim imposes on the Catholic school in the quality of the teaching, the intelligent and cumulative organization of the curriculum, adequate textbooks, particularly in religion, sanitary and healthful conditions in classrooms, and a wholesome mental hygiene characterizing the school process, constructive supervision of teachers, and an understanding and inspiring leadership in the administration of diocesan school systems. In such schools it would be a great thing for the Church and the country if every Catholic child were in a Catholic school.

IV. Religion must produce a quality—a supernatural quality in the life of the soul. It is the initiation, maintenance, and development of this life of grace in the soul that religious instruction and training aims to develop in the individual's life. It must affect his mind, his will, his heart, and his body. It is the reign of Christ in the entire life of the individual. The range of religious experience, training, and instruction must include doctrinal instruction, Bible and Church history, the liturgy, religious poetry, religious art, religious practices, and the daily life of the student. All of these must be related in an organic unity if they are to be maximally effective. Moreover, the religious outlook and the religious philosophy of life must permeate all other subjects without violating their principles of intellectual organization.

V. It is the incontestable and fundamental right of parents to give or to determine the education of their children. "Parents are under a grave obligation," as the Codex of Canon Law points out, "to see to the religious and moral education of their children, as well as to their physical and civic training, as far as they can, and moreover to provide for their temporal well-being." This is an obligation superior and anterior to the obligation of the State, though failure on the parents' part to give their children this temporal and spiritual nurture may justify its stepping in to see that the child's development is carried on. Parental education should be continuously carried on to develop

their capacity to train children for Christian living in a democratic society and for their ultimate end.

VI. Active, wholehearted reinforcing co-operation of all instrumentalities of Catholic education—archbishops, bishops, diocesan superintendents, Catholic colleges and universities, religious orders, pastors and their assistants, and the laity. Two particular forms this co-operation might immediately take are a national clearing house of the best in Catholic education everywhere made available to all Catholic institutions, and a plan of co-operative research in the Catholic colleges and universities devoted to the improvement of Catholic educational administration and teaching on all educational levels. Such voluntary co-operation would prevent unwise duplication of educational facilities, and reveal the disintegrating effects of institutional competition.

VII. 1. In the care of his physical health the Catholic child in the Catholic school is entitled to a school health program which, in the language of the Baltimore Councils, "should not be inferior to that of the public schools." It should include daily health inspection and periodic health examinations, and current health reports to parents. It should include the highest health standards for school buildings and classrooms and the living conditions in these. It should provide a disease-prevention as well as a health-upbuilding program. It should build up correct habits of personal hygiene. It should protect children against patent-medicine quackery. It must be willing to pay the price for this service. Nor must we forget that in building up the child physically we are developing an important aid to spirituality.

2. In the school process there is a spiritual hygiene that keeps the positive side of religion uppermost but raises appropriately, on the child's level and within his experience, the idea of punishment and fear. The teacher will see that with increasing knowledge there goes increasing love. The fundamental training will be in good moral habits. Knowledge can be learned only on the child's level. It will be taught for the sake of its guidance to life. The teacher's broad knowledge of religion and of religious development of human beings will prevent the development on the part of the child of superstitions and of scruples.

3. The Catholic school will consider in its instruction not merely the didactic problem but the human problem of the learning children. It will give major consideration to the problem of the mental hygiene as well as the spiritual hygiene of the school process, which are very closely related. The emotional and volitional elements will be considered as well as the intellectual ones. The effects of learning on the "subconscious" or "unconscious" will be taken into account. The Catholic teacher will take into account the whole child, physical, mental, and spiritual, and will be concerned not only with the knowledge the child learns but with his attitudes, his emotional stability, and his whole make-up. We are forming a human being not merely communicating knowledge.

VIII. It is at the university level, if anywhere, that the ideal of eminence should be binding. Eminence is of its essence. The multiplication of Catholic graduate schools can only mean confirmed mediocrity. The need of the United States with its continental scope, the varieties of educational needs, the number of religious orders is for a regional development of graduate schools of the highest ideals, best equipment

and trained personnel. This is to be preferred, if we are capable of dealing with the problem objectively, to a single school or a multiplicity of schools. The importance of this to the competent manning of our Catholic colleges and thus affecting all our schools, as well as to the provision of research workers, who will help us to formulate intelligently our educational and social policy and stimulate the whole intellectual life, is obvious. Let us make part of a Catholic educational plan of the United States the regional development of Catholic graduate schools and for the immediate future, not to exceed five or six.

IX. Because they stand *in loco parentis*, the Catholic school systems should prepare annual and periodic reports in easily understood language with every aid of typography, chart, and picture to the Catholics of a diocese of the facts about the elementary and high schools. These reports should include an intelligent presentation of the educational policies as a basis for active co-operation of the home in a harmonious educational program to promote the child's welfare.

Catholic colleges and universities receive their fees as trustees to promote the education of the students who pay the fees. The same sense of stewardship and the same sense of co-operation should prompt Catholic colleges to report annually to parents facts and policies of their educational and financial programs as a means to securing understanding and ultimately more adequate and generous support.

X. I. *On the College Level*: As part of our educational policy we suggest that the National Catholic Education Association should continue the work of accrediting Catholic colleges provided that the highest Catholic educational policies and values are required. The standards or criteria should grow out of the Catholic educational aim and the need of the Catholic colleges in the actual social situation, but

no compromise should be made to weaken the ideal of eminent service, and no dilution of effort and service in pursuit of the ideal of institutional completeness. Emphasis should be placed on educational, rather than on financial or physical criteria, and educational rather than judicial techniques should be employed at the beginning, and educational should always precede for several years, judicial techniques.

2. *On the High School Level*: Catholic secondary schools should be organized with reference to accreditation by states because of the larger influences of state universities and state departments of education on the high schools. All dioceses in a state should co-operate first among themselves as a basis for co-operation with the state agencies. The attitude which the Catholic high schools should take toward the accreditation agencies is one of helpful co-operation, but they should not take the attitude, which is so often true of the Catholic college in the accreditation process, to sit by while others determine and set up standards in the formulation of which they have little share. Catholic educators, therefore, should take a "more important part in the making and enforcing of the standards and regulations by which their schools are accredited." But the Catholic educators representing the Catholic secondary schools should be competent educators informed on educational history and theory, and thoroughly imbued with the Catholic educational ideal and what it means in terms of actual administration and practice. I am encouraged to include the following in the formal statement of policy because of what has been said about the college and of what Father O'Dowd says about the high school: "The problem of standardization has been a real one in Catholic educational circles for some years. However, no serious effort has been made to solve it in consonance with the nature and aims of the Catholic high school."

A Catholic Educational Thinker:

Dr. Edward A. Fitzpatrick

Rev. Francis de Hovre, Ph.D.*

A Sketch of American Pedagogy

During the past few years we find that the humorous saying: "Those who can, do; those who can't, teach; and those who can't teach, teach education," has become rather commonly used in the English speaking world.

Apparently this saying originated with Bernard Shaw and sounds truly as a Shawism. It cannot be disputed that we consider this wit only for its humorous worth. This is important. The sense of humor belongs to sound health, says the Englishman, and one might rightly add, to sound philosophy of education. We school people are likely to unlearn this sense or to underestimate it. We cannot think seriously or highly enough about our profession, but as ordinary people we also cannot think simply enough about ourselves and our prestige. The more earnestly and solemnly, the more lyrically and dithyrambically we talk of the nobility of our profession, the easier we will forget to talk about ourselves prosaically, ironically, and simply even to keep quiet about our work. Against such danger of exaggerated self-esteem we need a good dose of humor.

It is not surprising that Socrates, the premier classicist of didactics and pedagogy, is out of date, not only as far as the so-called Socratic method but also his teachings and examples of "self-irony."

The founder of educational philosophy was

concerned about the congenital character of pedantry. Over the entrance of the Christian temple of life, Christ carved the words "Blessed are the poor of spirit." So that also does he find entrance to Christian education who lays aside his knowledge and pride of spirit, who recognizes his ignorance, his limits, and his smallness, who looks beyond himself, above his own level and his own strength, and who realizes the infinite limits of all of God's domain, stretching beyond human understanding. To the extent that we efface ourselves will we find access to the hearts of children, to the soul of youth, and to the mysteries of the invisible world. Humble living is the secret of fruitful educational art and strong integration.

Actually this saying was intended for the American educational climate. In the Americans, indeed, is therein not only much wit but also a good deal of truth. . . . In what sense? America is decidedly the land of deeds, of work, of the "strenuous life," of "business," of the "doers" against the "seers," the land of "efficiency" and pragmatism. It follows, therefore, that the men consider it beneath their dignity to become teachers, and that most teaching groups are women. On the other hand we find America the land where ideals, cultured and religious meanings of education, are underestimated to the advantage of the practical, social, and democratic functions. And last but not least America is the land where everyday work of education and teachers is forgotten because of the so-called scientific study of education. Out of this comes the inferiority complex which is slowly being

mixed with the task of the practical educator and teacher.

Every people carries a festering wound in its being, its culture, and also in its education and teaching. If, through a careful diagnosis, a finger is placed upon a danger and fault shown in the American educational world and body of teachers, the foremost American educators are fully aware of this blemish, and their lives, their labors, and their learning are eloquent refutations.

A Many-Sided, High-Thinking, and Sympathetic Personality

Along this line we may well call attention here to the Catholic educational thinker, Prof. Fitzpatrick, who by means of his deeply religious and sound philosophical grasp of teaching and education, has enlisted against the miasma of the one-sided practical, technical, utilitarian, social, and democratic theory. Out of his own works we have before us an illuminating and convincing biography by one of his students, namely, Dr. Lamers: *The Public Services of Prof. Fitzpatrick* (Milwaukee, 1937).

Born in a simple Irish family, he has been able to become a brilliant professor and foremost organizer not only in the educational field but also in the social, political, and health fields through long years of self-study and hard labor.

As he is in birth, so is he in his work, his style, his whole personality, a sunny disposition, an eternal youth, a sparkling wit, a born scholar, an enthusiastic speaker, a pithy writer, an ardent believer, an active, high-minded,

*Professor of Pedagogy at Ghent, Belgium. This article is translated from *Vlaamsch Opvoedkundig Tydschrift*, Nov., 1937. Dr. George E. Vander Beke, of Marquette University, Milwaukee, Wis., is the translator.

and sympathetic personality and — especially by his last book — an international figure in the Catholic philosophy of education.

Life

Prof. Fitzpatrick was born in New York in 1884. While he was a teacher in secondary schools of the city of his birth, he pursued courses at Teachers College, Columbia University, under Thorndike, Dewey, and Monroe. Since 1923, he is Professor of Education at Marquette University at Milwaukee (Wis.) and also President of Mount Mary College of Milwaukee.¹

Books

Of importance to us are: his study of *St. Ignatius and the Ratio Studiorum* (New York: McGraw-Hill, 1933); *Foundations of Christian Education* (Milwaukee: Bruce Publishing Company, 1930); *Philosophy of Teaching of St. Thomas* (Ed., 1929); *Readings in the Philosophy of Education* (New York:

¹Later, Dr. Fitzpatrick resigned his position at Marquette University. At present he is president of Mt. Mary College and editor in chief of THE CATHOLIC SCHOOL JOURNAL.

²Many quotations from Dr. Fitzpatrick's writing were scattered throughout the magazine.

Appleton-Century Company, 1937), which just appeared.

High Points of His Philosophy of Education

The few thoughts here reprinted from his writings will give an idea of the spirit of his work.²

Although we would like especially to underscore that his latest book is one of the most remarkable and learned books in education which came into our hands during recent years, it is for us the more attractive because it dwells entirely in the field where we have been permitted to labor for years. It was, therefore, very encouraging to us to note that Prof. Fitzpatrick is working in the same direction and that he, with rare knowledge and ripe judgment, arrived at the same conclusions: that Catholic educational theory has everything to gain by coming in contact with contemporary educational literature, being compared with and tested, but also freshened, rejuvenated, and strengthened by it.

It is therefore with warm sympathy and deep-felt gratitude and high esteem that we greet in welcome the person and the work of Professor Fitzpatrick.

Literary
St. Paul, Milwaukee



— The Catholic Messenger

To Know God is to Avoid Crime

Marie Lauck, M.A.

THE swirl of youngsters that spills from school doors changes the day's pall of routine to a bubbling froth of gaiety. I like to watch the children's merry faces. "Your happiest days are your schooldays," adults used to tell me — a statement I heard with meager acceptance. So do modern youngsters who filter these happiest days through groans of discontent.

Discontented though they be, these cherub faces are unmarked. How many of them will be the much advertised juvenile delinquents? How can we tell? How could we hold back the forces that make adult delinquents, criminals — prisoners! — of these joyous children — children whom Christ loves?

Of the tots that I see crushing from the doors of the public school, how many as adults will become criminally maladjusted? Ten per cent of the school population in our city eddies out of the doors of the Catholic schools. Of this 10 per cent how many will become delinquent?

Figures gathered by study of the records of persons on probation in the Indianapolis municipal court give some clues to the answers for such questions. Persons on probation are convicted of some infraction of the law. The infraction may be minor, a misdemeanor in this court; thus the probationer is not to be considered a seriously maladjusted offender. Yet he has offended against the law, has in some measure stepped across the accepted mores, has by proved guilt been given a police record, a court record, and a conviction. Such a person may be considered at least slightly less adjusted as a citizen than a person who has never run athwart the law.

Of 1317 persons on probation, 1214 or 92.19

per cent attended public school. Of the 1317 cases, 28, or 2.13 per cent, attended Catholic schools. A special category was made of persons whose childhood had been a kaleidoscope of orphanages, correctional institutions, old country education, public-to-Catholic or Catholic-to-public school experiences. One person or .08 per cent attended a Hebrew school.

By obtaining from school offices the population of schools, I found that 86.75 per cent of the children today attend public school, whereas 92 per cent of the persons who got into trouble and were placed on probation attended public schools. Of the present-day school population 10.41 per cent attend Catholic schools, whereas only 2.13 per cent of the delinquent adults went to Catholic parochial schools. The remainder of the school population locally attends private or Protestant parochial schools. According to school officials the modern figures favor the public schools in such a study as this, since the present population of Catholic parochial schools is higher than it was during the years when the present-day adults were the school population.

Thus 2 in 100 of the product of the Catholic schools landed in court. But 92 per cent of the persons on probation were educated in public schools, although only 86 per cent of the general public attend public school.

A breakdown of the findings was made in order to determine what educational level was reached by the persons on probation. This was found to be generally low: 13.35 per cent had fourth-grade or less education; 46.77 per cent had fifth- to eighth-grade training, making a total of 60.13 per cent of the 1317 cases studied who had less than eighth-grade schooling. Those whose education was not beyond

the tenth grade were 80.25 per cent of the total, while 2.89 per cent had attended college.

The Catholic-school-educated persons on probation had more years of learning; 14.3 per cent had fourth-grade or less education; 25 per cent had fifth- to eighth-grade training, totaling 39.3 per cent who had left school by the end of the eighth grade; 14.2 per cent quit between the eighth and tenth grades, totaling 53.5 per cent who had quit school by the end of the tenth grade. None of the Catholic offenders had gone to college.

It must be remembered that of the 1317 cases studied only 2.13 per cent or 28 received Catholic school education, therefore this breakdown is a picture of a very small percentage of Catholic-educated population. That all persons attending Catholic school receive more years' schooling is not herein proved. Still, the evidence of this survey is that 26.75 per cent more Catholic school students progressed beyond the tenth grade than public school students. Whether this is a cause or an effect is problematical. Many educators' studies have demonstrated that the educational level of delinquents is low. It would be worth a further analysis of more cases to find out how the educational level of those from Catholic schools compares with that of the product of the public schools, and if in other courts across the country as few Catholic-educated citizens become delinquents.

In analyzing the causes of crime there are many other considerations besides educational background. The probability is that parental influence upon children who are sent to Catholic school is strong and disciplinary and that their religious life is more vital. The integration of religion in education inevitably makes for steady churchgoing, worthy home membership, noble character, dutiful citizenship, community consciousness. All of which, however, supplements rather than negates the thesis that sending children to Catholic school is an effective preventative to delinquency in adulthood.

Pioneer Marianists

*Brother Francis Greiner, S.M.**

The priests and Brothers of the Society of Mary are commemorating the completion of a century of work for Catholic education in America. Here, briefly, are the accomplishments of some of the outstanding members of the Society who contributed to the Brothers' successful century.



Very Rev. J. N. Reinbolt, S.M.



Brother Damian Litz, S.M.

FATHER LEO MEYER, S.M., a disciple of Father Chaminade, trained in the very school of the founder, was the first Marianist to set foot on American soil, on July 4, 1849. On March 19, 1850, he offered the first Holy Mass at Nazareth—now the University of Dayton—the cradle of the Society of Mary in America, at Dayton, Ohio.

BROTHER JOHN BAPTIST STINTZI, S.M., was appointed director of the first establishment of the Brothers of Mary in Cleveland in 1856. He was later appointed the first inspector of schools for the Brothers of Mary.

BROTHER ANDREW EDEL, S.M., was appointed the first director of St. Mary's College, San Antonio, Tex., in 1852. The work begun then has expanded into Central Catholic High School and St. Mary's University, San Antonio.

BROTHER DAMIAN LITZ, S.M., received a vote of appreciation from the Third Plenary Council of Baltimore for his regular and effective articles on Christian family life that appeared in German Catholic periodicals. Beginning in 1856, he did missionary work with Father Xavier Mauclerc, S.M., in the missions of Milwaukee, near Germantown.

BROTHER MAXIMIN ZEHLER, S.M., became the first principal of the school at Dayton, Ohio, which has developed into the University of Dayton.

BROTHER CHARLES FRANCIS, S.M., arrived in America on December 8, 1854, with Father Eligius Beyrer, S.M., to labor for fifty years in the apostolate of Christian education in San Antonio, Tex.

VERY REV. JOHN N. REINBOLT, S.M., provincial superior of the American Province from 1864 to 1886, attended the Second Plenary Council of Baltimore in 1866. The Society of Mary showed remarkable growth during his long administration. His memory

is perpetuated through Reinbolt Hall at St. Mary's University, San Antonio.

BROTHER JOHN BAPTIST KIM, S.M., an inspector of schools of the American Province, was the first American Marianist to enter the general administration of the Society of Mary.

BROTHER GABRIEL BERTRAM, S.M., first American Marianist to study abroad, at Stanislas College, Paris, introduced the Society of Mary into Canada in 1880, and into the Hawaiian Islands in 1883. In 1948 a distinct Pacific Province of the Society of Mary with headquarters at St. Louis College, Honolulu, was formed.

BROTHER ALBERT KAISER, S.M., pioneer director of the Brothers of Mary in St. Louis, founded schools in Chicago and East St. Louis. Besides inculcating virile Catholicism, he was a staunch advocate of training in English, commercial subjects, and science and mathematics for young men.

VERY REV. GEORGE MEYER, S.M., American provincial superior, witnessed a wholesome growth of the congregation in personnel and establishments. Later he became novice master at Mount St. John for many years. He is listed as a contributor to the *Catholic Encyclopedia*.

VERY REV. JOSEPH WECKESSER, S.M., first American Marianist to be ordained to the priesthood, became first provincial superior of the St. Louis Province. Besides having a command of several languages, he achieved a reputation as a pulpit orator in English and German.

FATHER ALOYSIUS SCHRATZ, S.M., professor of philosophy at the University of Dayton, published an original treatment of the whole field of philosophy.

BROTHER ULRICH RAPPEL, S.M., physicist and inventor, long headed the department of electrical engineering at the University of Dayton.

BROTHER MICHAEL LURZ, S.M., musician and composer, promoted the theory and the proper execution of the Gregorian chant. His interpretation of the Proper of the Mass for the feasts of the Immaculate Conception and of Christmas will long be remembered. His high school march, "Come and Join Our Happy Chorus" has been adopted by schools in every state of the Union.

BROTHER MICHAEL SCHLEICH, S.M., American member of the general administration of the Society of Mary at Nivelles, Belgium, a strong advocate of expansion and the publication of Marianist textbooks, ever maintained a live interest in the American scene and followed closely the course of the National Catholic Educational Association from his office at Nivelles.

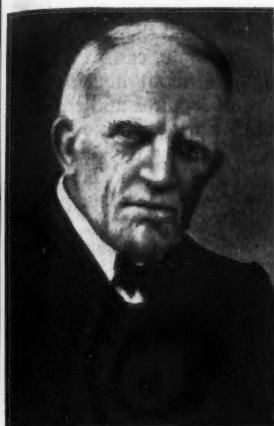
BROTHER JOHN GARVIN, S.M., professor of English who had attained a fluent and charming prose style, produced the *Centenary Book* in 1917 to commemorate the centennial of foundation and the life of William Joseph Chaminade, the only lengthy biography of Father Chaminade in English.

BROTHER GERALD MUELLER, S.M., co-operated with Bishop Spalding in launching Spalding Institute, Peoria, from which has come a long line of priests and professional men. Archbishop Gerald Bergan of Omaha, Monsignor Fulton J. Sheen, and Father John A. O'Brien of Notre Dame University are among the most illustrious alumni.

BROTHER JOHN WALDRON, S.M., educator, builder (Chaminade College, Maryhurst, Central Catholic of San Antonio), lecturer, and playwright, assisted in the organization of the National Catholic Educational Association. He was the first inspector of schools of the St. Louis Province.

FATHER EMIL NEUBERT, S.M., outstanding Mariologist, served as master of novices of the St. Louis Province and is presently superior of the Marianist General Seminary at Pavillon Chaminade, Fribourg, Switzerland. His best known Marian works in English are

*Marynook Novitiate, Galesville, Wis.



Brother Charles Francis, S.M.



Brother Albert Kaiser, S.M.



Brother M. Schleich, S.M.



Brother Jean-Baptiste Kim, S.M.

My Ideal, Jesus, Son of Mary; Mary, Queen of Militants; and Living with Mary, the Mother of Jesus.

BROTHER JOSEPH BERBACH, S.M., for more than fifty years was devoted to carpentry and the necessary maintenance work while

he led a most edifying life at the institutions of the Society of Mary at Dayton, Ohio. Two of his brothers followed his example and became Marianists—Brother Florence and Brother Francis.

BROTHER GUSTAVUS HETTERICH, S.M.,

director of Marianist schools, author, and translator, prepared the *History of the Catholic Church* and the *Polite Pupil* as school texts. He has translated and published the circular letters of Father Chaminade and has developed a whole series of Marianist biographical sketches.

Alerting Students to Social Problems

*Brother Gerald J. Schnepf, S.M.**

HOW can we help our high school boys and girls acquire the right point of view about modern social problems? Before discussing techniques, let us see what we can reasonably hope to do in the social studies program, as well as what seems to be impossible.

What we can hope to do is, I think, twofold: first, we must build up the character, personality, and religious life of our students so that they can withstand the shocks to their high ideals which are sure to come; and, second, we must try to enlist their support so that now and in the future they will co-operate with efforts by Catholic leaders to change the social order.¹ In brief, I think we should foster both individual development and group action.

Realistically, I think we must recognize that there are certain things, sometimes set up as social studies objectives, which we cannot hope to do for the majority of the adolescents who face us in the classroom Monday through Friday. First, we cannot hope to make leaders of all of them or even of more than a small portion of them if by leader we mean one who eventually will

occupy a powerful position in the religious, social, economic, or political life of the community. We can do more by encouraging our students to join existing organizations and be willing to make but a modest contribution at first. And, by teaching them that while few will ever be leaders of powerful groups, everyone can be a leader in his home and among his friends and associates.²

The second thing we cannot hope to give our teen agers is a complete social science training so that they will be able to apply social principles to practical problems and inevitably, or even in the majority of cases, come up—unaided—with the right answers.

Third, we will not accomplish our purposes unless we supply our students with good teachers; this means getting away from the idea that "anyone can teach the social sciences."³

Fourth, I think we will fail unless some integration of high school subjects is worked out not only in theory but also in practice. By that I mean that teachers of

religion, English, mathematics, the natural sciences, and physical education can use subject matter dealing with Christian social principles.⁴ In doing so, they would be reciprocating the attempts to co-ordinate which social scientists have been making for years. We cannot work efficiently in isolated compartments. High school teachers have told me that it is very embarrassing when students come and say: "Such and such a teacher says that what you are teaching us about race relations, the rights of labor, and so on is not true at all; that we shouldn't believe a word of it."

Granted that these are some of the things we cannot do—obviously only a partial list—we should nevertheless not set our sights so low that we are shooting below the horizon. Undoubtedly we have the responsibility of turning out citizens who will be loyal to God and country. There must be some way of fulfilling this solemn obligation, and we must not be discouraged by

¹Examples of attempts to co-ordinate: from the field of religion, social scientists use social ethics; from English, the insistence on the writing of good themes and reports, and the presentation of good discussions; from mathematics, statistics; from biology, heredity; from chemistry, physics, astronomy, and the other natural sciences, proofs of the existence of God through the workings of natural law; from physical education, the necessity of recreation, and teamwork for co-operative action. Religion would still be central in the curriculum; see Michael J. McKeough, "Religious Values the Soul of the Curriculum," *N.C.E.A. Bulletin, Forty-Fourth Annual Meeting*, 44:381-388, August, 1947.

²For some comment on college graduates as leaders, see *Brooklyn Tablet*, Dec. 18, 1948, editorial "Are Graduates Leaders?" and correspondence which resulted, especially in issue of Jan. 8, 1949. Some of these comments apply to high school graduates as well.

³Louis J. Twomey, S.J., "Social Challenge to Education," *Catholic High School Quarterly Bulletin*, 6, January, 1949, p. 11.

*Associate professor of sociology at St. Louis, Mo. An address before the secondary school department, N.C.E.A., Chicago, March 29, 1949.

⁴Edward A. Marciniak, "What the Catholic High School Graduate Should Know of the Social Sciences," *N.C.E.A. Bulletin, Forty-First Annual Meeting*, 41:247-253, August, 1944.

the fact that the teaching of high school students sometimes becomes vexatious and frustrating. Keeping our goals in mind, it seems to me that we might borrow from the findings of psychology, study the good qualities of the adolescent, and adapt our techniques⁵ to capitalize on these qualities.

Let us consider briefly how this can be done. The adolescent boy or girl wants guidance in the formation of a philosophy of life; he wants definite rules; he asks freedom to express himself and to be taken seriously; he likes variety; he responds to a challenge and desires to break away gradually from the dependence of childhood to the responsibilities of adulthood; he wants something to do; and, he has a passion for fair play. Let us see whether these qualities—and there are others⁶—can be meshed in with techniques to help develop better attitudes.⁷

Youth Wants Guidance

Let us give the student the basic Christian principles, translated into his language. We can tell him on what grounds state interference is justified; the conditions of a just war and of a just strike; the reasons why, because of his right to life, he has a duty to join a labor union; the basic framework of the Industry Council Plan;⁸ and the principles on which sound family life is based. In this, as in all these matters, we must remember that for about 75 per cent of our students, the classroom experience of their senior year is the last formal classroom experience they will ever have. In regard to all these principles, I think we must warn our students that they are not easily applied in practice. When they are in doubt, let them seek counsel from priests and others in whom they have confidence; let them read Catholic books, magazines, and newspapers to discover what Catholic leaders here and abroad will be saying about specific questions for the next 40, 50, or 60 years of their lifetime. Even among gifted men, they will find disagreement on some questions.⁹ But if we can train an army of loyal followers who can discriminate between the leaders they will follow, we will accomplish more, it seems to me, than by trying to train nothing but leaders—a task which the I.Q.'s, background, interests, and opportunities of the vast majority of

our students label as a futile hope. And if this be called the authoritarian approach, we may simply say that while many—no matter what their faith—delude themselves into believing that they "have come to their own conclusions" they are really affected more than they realize by the statements and attitudes of others. We are just fortunate in having sound principles of social reform and the religious helps of the sacraments and the other means of grace to give us the strength to stand by these principles and—God willing—put them into practice.

Freedom of Expression

We can provide freedom of expression in a constructive way by the use of various techniques. There is the panel discussion which, if properly organized, does not result in a mere "pooling of ignorance" but rather in positive contributions by the members of the panel which stimulate the rest of the class. They learn how decisions are made in the democratic process by an exchange of fact and opinion.¹⁰ Thereby they may be trained not to jump to conclusions from a few instances. Then, we can encourage questions and discussion in class; of course, the teacher will be on the lookout for questions designed to kill time rather than ignorance. But it is a mistake to tell a student who has a real problem shared by other members of the class that "you should have learned that in religion course, or some other course. Let's get on with our discussion of slavery in ancient Rome." Other methods of encouraging expression are oral reports of research work he has done and, finally, the sociodrama or the writing of a radio script. We are always concerned with what to do with our superior students. Have them write and produce a play illustrating a family council arriving at a decision, a session of the nations involved in the North Atlantic defense pact, or a meeting of landlords protesting the retention of rent controls.

Youth Wants Variety

If our boys and girls participate in some of the things thus far described, they will get variety. Add to these the use of motion pictures, film strips, and other visual aids¹¹ to illustrate certain social problems. Many of these, it is true, are not specifically Catholic; but a race relations film usually will illustrate Christian principles of respect for personality, the rights of minorities, and the need for social justice in human relations—all of which can be brought out in the discussion before or after the film is shown. Maps and charts should be used to best advantage. Again, bring in outside speakers for information—and variety. Current events also can be used to intro-

duce a class to methods of applying principles. A field trip, now and then, through the city's slums, for example, can, if carefully planned, teach more about housing needs than many hours of lectures and reading.¹² If your school has a wire or tape recorder, give your classes variety by recording a speech by the President, a Town Hall Meeting of the Air, or some other program and playing it back to the class; these instruments can also be effectively used in the recording and playback of student speeches and skits.

Youth Wants a Challenge

The meeting of a challenge will satisfy his urge for independence and a sharing of responsibility—an urge which is a good sign that he is developing into a responsible adult. Instead of assigning "homework" why not ask him to work on a co-operative project? "Volunteers" may have to be appointed at first, but as the spirit grows, more co-operation will be developed. Such co-operative projects can take the form of discussions; securing the answer to a question that has arisen in class (although this should not be used as an "out" by an uninformed teacher), and working out the projects contained in some of the more recent social science texts. As the level of co-operation and interest rises, stronger challenges can be hurled: to participate in a radio program, an interracial meeting, a student convention on world government. Many of these challenges do not just happen; don't let the other high schools do all the sponsoring; organize these student meetings and discussion groups and invite other schools to send delegates; in most cases, the response will be rather surprising.

But the strongest challenge of all is the fulfillment of the first of the two things we can hope to do: to build up the character, personality, and religious life of our students. Challenge them with any of the great movements which are so appealing to youth: the Christophers, the Jockists, the cell movement, the Legion of Mary, the Sodality,¹³ Friendship House, the *Catholic Worker*, the *Integrity* group—call it what you will, but inform them of these movements and enlist their active co-operation. Presented as the armor necessary in the present and coming clash of God versus materialism, any one of these movements—and there will be others—can be a real challenge to our youth to combat the secularism with which our society is infected. These movements should not be expected to solve our problems by themselves; they must be coupled with the second aim: social action. We have but to recall the

⁵For rather complete discussion of techniques see I. James Quillen and Lavone A. Hanna, *Education for Social Competence* (Chicago: Scott, Foresman and Co., 1948), selected chapters, especially Chaps. 7-11 incl.

⁶All are familiar with Raphael McCarthy's, *Training the Adolescent* (Milwaukee: Bruce Publishing Co., 1937). A more recent book is James Bossard, *The Sociology of Child Development* (New York: Harper & Bros., 1948).

⁷Sister M. Janet, S.C., "Education for Home and Family Life," *Catholic High School Quarterly Bulletin*, 6:20-30, January, 1949, uses somewhat the same approach as the present article, applied to family life.

⁸William J. Smith, S.J., "The Catholic Attitude on Industrial Relations," *N.C.E.A. Bulletin, Forty-Fourth Annual Meeting*, 44:411-418, August, 1947, insists on "a resolute rejection of the status quo," as "the very first step" in a Catholic approach to industrial relations.

⁹For example, on details of the Industry Council Plan; a new labor law; health insurance; a practical racial program; and whether Christian Agrarianism or Christian Industrialism is the correct solution.

¹⁰Gerald J. Schnepf, S.M., "Panel Discussions in the Classroom," *The Catholic Educational Review*, 46:490-496, October, 1948.

¹¹For detailed help on securing these, see Quillen and Hanna, *op. cit.*, Chap. 10, "Visual and Auditory Aids," pp. 263-283.

¹²We do not wish to minimize the importance of good reading. See "The Responsibility of the Catholic Teacher in the Reading Program," by Sister M. Bernice, *The Catholic Educational Review*, 47:28-38, January, 1949.

¹³Paul Sibbing, S.M., "Life Adjustment Through Catholic Action—The Spiritual Outcomes of Catholic Education," *N.C.E.A. Bulletin, Forty-Fifth Annual Meeting*, 45:442-450, August, 1948.

worldly wisdom of the Fascists in Italy who effectively throttled Catholic youth groups by permitting them to operate—as long as they limited their activities to the purely spiritual.

Something to Do

Most of the things thus far discussed can be classified as "something to do." In addition we might list such matters as community service; student council activity; participating in teen-age radio and television programs; and spreading Christian social teaching in and out of school. Parenthetically, we might say that it is not always either good public relations or sound principle to insist that such and such a program is "Catholic." If it is in accord with the natural law, Catholics have no monopoly on it and may actually drive people away by labeling it "Catholic."

Fair Treatment

Youth wants fair treatment, both for itself and for others. A good teacher will never offend against fairness by playing favorites in selecting those who are to serve

as chairmen of panels, participants in radio programs and student assemblies, and so on. Best results as far as youth is concerned will be achieved if selection is on a democratic basis with everyone having a chance to vote. Some students are poor losers, it is true; but if they are objectively judged to be inferior by a vote of their classmates, they will usually accept the decision; certainly, they will not get much support if they do not.

In regard to others, youth is also concerned that they get a "square deal." Here we have a quality which can be used to good advantage in developing proper attitudes concerning racial and other minority groups, international relations, labor-management co-operation, a good immigration policy, and living up to the ideals of democracy. Our young people are, for the most part, not deeply steeped in the prejudices which the older generation has developed—including, unfortunately, some social science teachers. And, if we are ever to get rid of these prejudices, we must start with our youth. Their possession of a spirit of fair play is a great asset in this program.

To Hurry — To Hasten

H. H. Bailey

TO HURRY indicates accomplishment in the midst of confusion. In consequence to hurry is an inefficient, extravagant, wasteful procedure.

Behold the man who has misplaced his checkbook. He says he last had it in the living room. Using the "to hurry plan," he sorts everything on the table at least three times, while the homemaker and the two daughters make two sortings each, a total of nine sortings, and the end is not yet nor will it be until the checkbook is found, somewhere in the room or about the house, or in the man's pocket.

My first county superintendent, Jonathan A. Arnold, scholar and philosopher, once described a school that he had visited. The teacher, evidently laden with many recitations and a large enrollment, common in that day, tried to increase his efficiency and save time by hurrying. At the time he dismissed his geography class he called the history class. Both classes were moving at the same time in opposite directions. The confusion was not only disturbing while the classes were passing, it was prolonged, as you well know, and thus destroyed much of the recitation period.

Mr. Arnold easily computed the time required in dismissing and calling the two classes simultaneously and in achieving a semblance of order. Then, timing himself, he walked from the recitation seat to the door, around the building, into the room and to his chair, all

with due deliberation. He found that by an orderly procedure the members of the geography class could rise, then pass by single file out of the room, around the building, back to their seats, and wait until the teacher said, "Be seated, please." This required less than half the time of confusion under the hurry plan, leaving time to spare for the history class to rise, pass in single file out of the room, around the building, to the recitation seat and wait until the class was seated.

In addition to its enormous waste and its disorganizing effect on the school, let us note what it does to the teacher, according to James C. Fernald, author of *Synonyms, Antonyms, and Prepositions*, namely, "The hurried man forgets dignity, appearance, comfort, courtesy, everything for speed." Let us remove the word hurry entirely from our schoolroom activities. And let us not forget dignity, appearance, comfort, courtesy.

Again quoting from Mr. Fernald, we have his excellent definition of hasten: "To acceler-

ate any work is to hasten it toward a finish, commonly by quickening all its operations in orderly unity toward the result." To hasten, then, indicates well-regulated action.

However, there is but one place to use haste, and that is in the mechanics of routine in schoolroom endeavors. Never use it in the teaching procedure.

Use Deliberation

Let us use instead the word *deliberate*. Deliberate teaching characterizes the capable teacher. The recitation should be presented in no other way.

When the teacher gives the pupils too little time to deliberate she is teaching only in part. Many of the pupils require added time, while a calm deliberation enhances the recitation and brings a dignified, scholarly attitude and atmosphere. Under this delightful method boys and girls become attentive and thoughtful. The deliberate recitation is one of the ideal ways to develop thought.

However, there are two types of pupils who tend to destroy deliberate teaching, unintentionally no doubt. One type "bleats" the answer, often in one word, thus ruining the plan and method of the teacher. Do not permit it; do not tolerate it.

The other type consists of an occasional pupil who has contracted the undesirable habit of studying but one topic or only a brief portion of the assignment, neglecting entirely the major portion. If the teacher conducts the recitation by a constant raise of hands the pupil thus described will take advantage of it to recite when he chooses. This pupil is thoughtless and does not intend to be unfair. With his limited preparation he is deliberately, with the help of his teacher, cheating himself.

You Are the Teacher

Such a pupil needs to be discovered. He should be discovered the first day of school, and be permitted but once to manage the recitation. He needs to be helped, to be put to work, to be kept at work, and to meet rigid requirements. Treat him thus and you will become one of his great teachers, not only now but throughout his life.

All of your pupils are worthy and well worth the effort you give them. Do not permit them to usurp your duty as teacher. You are to have charge of the recitation. Failure in duty brings school failure.

The teacher should designate who is to recite, making the designation after plenty of time has been given to study the question or topic. Let no one know who is to recite until the name is called. If the response is not complete call on other pupils. There should be no raise of hands until near the close of topic discussion. With this method attention will be at high ebb.

Improve your work by deliberation. Interest your boys and girls in the recitation by and through deliberation. There is plenty of time for all that should be done. The teaching profession deserves the best, in ability, in technique, in methods, in presentation of subject matter.



The CATHOLIC SCHOOL JOURNAL

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A Diocesan Program for Vocations

We received a very interesting announcement of a vocations program in a particular diocese. It intrigued us because it seems to be a comprehensive program intelligently organized, directed toward the long-term, and has not only the supervision of the Bishop but his active co-operation.

The diocese is the Diocese of Covington. It seems rather remarkable the actual situation that exists in that diocese from the standpoint of Catholicism. There are 1,350,466 people in the diocese but only 66,901 are Catholics and there are 147 priests in the diocese. Twenty-eight counties in the diocese have no resident priests. There are fifteen counties that have only one resident priest, the remaining fourteen counties with relatively urban population have more than one priest. This is, as the Bishop says, a vast mission field "white for the harvest." There are apparently, too, many Catholic young men and women born in the diocese who have supplied the man power for the Church in both home and foreign missions. This "venturesome new Ordinary from the West" following the message from the Bible, "Pray therefore the Lord of the harvest to send forth laborers into His harvest," begins his program solidly with prayer, but he doesn't stop there.

Now he wonders what to do next. So he gathers a group of priests, Brothers, and Sisters, makes them a committee on vocations, and starts them off on a "workshop on vocations." The term "workshop" is

used rather than any other because he wishes to emphasize work. Then the program starts. March is made the vocation month in the diocese—the month of St. Joseph, the great patron of vocations.

The next thing was to establish a paper or magazine. A contest was held among the youth and the mental disturbance in the mind of youth was reflected in the name chosen, "Crossroads." An editorial board was added.

This all happened in 1945 and there have been issued since an annual number of the "Crossroads," the one for 1946 being "Youth at the Crossroads," 1947 "The Family at the Crossroads," 1948 "The Priest at the Crossroads," 1949 "The Teacher at the Crossroads," and the theme for 1950 has not been settled as yet. We shall look forward to the announcement of it. This magazine a product of the photogenic age has been widely circulated among all schools—elementary, secondary, and college, as well as in the seminaries.

Each day of the month of March was assigned a special part of the burden. Masses were offered in sections of the diocese. All children in a particular deanery were assembled. Grade school children had their own day. The high school children had their day. At these Masses the Ordinary himself talked in the language of the children about the meaning of vocation. Programs were arranged in schools—poster programs, quiz programs, panel discussions, moving pictures, and pageants all were used. These depicted the life at the seminary or the novitiate. A speakers' bureau was added to make available priests, Sisters, Brothers, novices, and seminarians as speakers.

It has been felt in the past that too much knowledge has been presumed on the part of parents about the great need of the Church for vocations and their responsibility in supplying the Church's needs. Special efforts were directed to correct this situation.

Perhaps one of the most striking things in this vocation program of the Covington diocese is the emphasis on the ceremonies of ordination. They have been carried out in the rich pageantry of the Church. Each year Tonsure, the Minor Orders, the Subdiaconate, Diaconate, and the Priesthood are conferred in the Cathedral church upon a representative number of candidates. Perhaps even more significant than this is the practice of ordaining men in their own parishes wherever possible. "Bringing the ceremony of ordination to the parish," says Bishop Mulloy, "not only creates a tremendous influence for good upon the members of the parish in general, but it makes a special impression upon parents and upon young men of the parish." The ceremonies of reception and profession have been enriched. The solemnity of these occasions has attracted large numbers of people but an added feature is the explanation of the

deep significance of the Latin prayers of the ritual in English.

A day of recollection has been held each year for the clergy. "The bishop's interest in the spiritual well-being of the young priests," says the pamphlet issued by the Committee, "acts as a stimulant to their parents who regard this personal interest in the spiritual life of their sons as a great boon, relieving them of some natural anxiety."

The program varies from year to year and special vocation prayer leaflets have been prepared. Parents are requested to add these prayers to grace before the evening meal when the entire family is present. A pious union of the parents of priests and religious has been a great help. This program will succeed because, as the Committee on Vocations says, it has the spiritual interest of the Bishop. He is the sacred dynamo that recharges the priests, religious, parents, and youths.

Such faith and prayer and work will be rewarded by many enthusiastic workers in the vineyard of the Lord. We want to see the day in the near future when all the 57 counties of the Covington diocese have not only one but many resident priests, and Catholic churches in every large community.

We add our prayers—and will you add yours, gentle reader—with Bishop William T. Mulloy's for this enterprise so near to his heart—and to the Sacred Heart.—E. A. F.

Ventilation of Boiler Rooms

The terrible explosion which destroyed the Church of Our Lady of Perpetual Help at Marion, S. Dak., calls attention to the need for the ventilation of boiler rooms in school buildings, churches, and other parish structures. The warning cannot be made too strongly that there is serious danger whenever the boiler room does not have a free movement of air which will prevent the accumulation of gases, particularly carbon monoxide and, where it is used, of natural gas. The efficient burning of coal is not possible without a free supply of oxygen. The fumes of natural gas are extremely dangerous to the fireman or janitor and are both inflammable and explosive.

The school custodian should be checked frequently to prevent any dangerous situation from developing.—W. C. B.

GENIUS WILL OUT—IN TIME

One of the gems in the National Book League's collection of "classroom relics," now on display in London, is the school term report of September, 1891, for G. K. Chesterton. According to his teacher Chesterton, at 18, was "not on the same plane with the rest. Composition mostly futile. But will translate well and appreciates what he reads. Not a quick brain but possessed by a slow moving, tortuous imagination. Conduct always admirable." Besides all that, his French was "careless" and his mathematics "very poor."

Practical Aids for the Teacher

Life Situations in English

*Sister M. Euphrasia, S.C.L.**

The opportunities for the teaching of life situations through the medium of English are legion; therefore, the instructor must select those which are most beneficial and not try to crowd too many of the possibilities into the program of any one year.

Although it is an established fact that repetition is one of the laws of learning, nevertheless the normal individual desires, seeks, and even craves the new. I do not deny that high school students need drill in the fundamentals of English, and plenty of it, but it is not necessary to make the subject distasteful to them by monotonous mechanical repetitions.

Sell Your Product

As a preliminary approach toward the creation of an appreciation for good English, an informal talk is effective. The instructor might begin the consideration with a few pertinent remarks reminding the student that while God sees the interior and knows the good intentions of man, his fellow men see the exterior and rate his educational and cultural advantages by the kind of English he uses. The latter practice is so universally accepted that an actor or playwright classifies his characters by their speech. From William Shakespeare down to our twentieth-century writers this technique has been used, and the reading and listening audiences have accepted it at face value. Since all human beings, be they adults or adolescents, desire to be held in esteem by their associates, knowing that effective speech gives them a certain amount of prestige in their group—and vice versa—it is not too difficult to implant the desire for good English in high school students. I am not saying that it is always done, but that it can be, if the instructor is willing to pay the price in hard work. However, the first requisite, as I have said before, is to instill the desire for correct and effective English in your students. Be enthusiastic about the subject yourself. Make them want it. Advertise your wares. Once you have created the desire, figuratively speaking, the sky is your limit—the results most gratifying.

Present Life Situations

One way to create this desire for good English is to present life situations. The average high school student will work at anything he enjoys. He craves activity, and since we learn to do by doing, present the situation, plan, check, and direct the work, and the students will do the rest. Encourage initiative and you will be surprised at the results and the pleasure obtained by both students and teacher.

For example let us consider an experience in junior English which covered a period of six weeks. There are many opportunities for

life situations in the teaching of English likewise in freshman, sophomore, and senior groups. Yet the situations used fit the age and needs of the group and let there be no repetitions from year to year—a fault committed by the authors of many textbooks. In their zeal to establish in the minds of the students the fundamentals of English by means of drill exercises, these teachers have failed to see that they have made the subject distasteful by constant repetition.

English Naturally Correlated

Since English is a tool subject, it is impossible to separate it from other fields of knowledge. May I state that given the opportunity in the upper class levels the drills will, as it were, automatically take care of themselves, and, after all, aren't they simply a means to an end? Although this is a machine age, let us not make machines out of our English students. If the teacher will arouse in the students a real love for correct and effective English they will strive to meet the standards set up for them.

With these thoughts in mind and because I realized that the classroom work was not carrying over into the everyday life of the students, I worked out a plan, keeping in mind the following objectives as the goal:

1. To develop in the students habits of accuracy in oral and written English.
2. To train them to think clearly and to express themselves simply and effectively.
3. To present in written and oral English definite procedures to correct expression, so closely associated with the lives and daily activities of the students that their value will be obvious.
4. To make the study of English practical and pleasurable.

Socialized Co-operation

For every oral lesson there was a corresponding written one, and every student was a participant in each lesson. This junior class consisted of two divisions of approximately 25 students each. The class periods were 45 minutes long. The first five minutes of each period were used for the making of assignments. If the assignment required a week, five students participated in the recitation each day, using an average of eight minutes per student.

The first assignment, a lesson in assembly introductions, provided ample opportunity for each student to profit by both experiences, the presentation and thanking of the speaker and the responding, that is, giving the speech. Since the students were used for the celebrities introduced, we decided to correlate art appreciation with this lesson, hence each student was

assigned a painter, as Millet, Corot, Gainsborough, etc. When introduced, he responded with an account of the artist's life. The speeches were not read from a paper, but were delivered orally. This does not mean that they were not written out prior to the recitation—they were, and handed in for criticism. In addition to the two practices mentioned above, this lesson also embodied many other activities. When the written speech was presented to the instructor, it was accompanied by notes taken from at least three sources, an outline of the speech, and a short bibliography. The taking of notes and the making of the bibliography had been taught in the sophomore year. While the students were delivering their speeches the student audience took notes, so that at the end of the week each student had information about the lives of the 25 painters. The following Monday the class was given an objective test of one hundred questions based on the reports on the artists given the previous week. Prior to the distribution of the tests, the notes which they had taken during the class exercise and were allowed to keep to study were collected. All this material was checked and returned to the students.

Social Situations

Our next lesson was planned to give the students practice in acting as toastmasters and after-dinner speakers. For this experience the stage was set, as you might say. The students secured a long table from the library, covered it with a white linen cloth on which was placed a centerpiece of roses, candles in silver candlesticks, and glasses. Three days were devoted to this exercise. This permitted eight students and a toastmaster to participate each day—allowing about 32 minutes or an average of four minutes for each student's response, with the remainder of the time allotted to the toastmaster. Again, these speeches and the toastmaster (three in all) exercises were written out and handed in to the instructor, but were delivered orally without notes. The students used their own initiative and some very clever and worth-while responses were given.

With practically the same atmosphere, the next two days of this week were devoted to the "Host and Hostess at Dinner" lesson. This time the students worked in teams of six; since the exercises were short, the time permitted ample opportunity for twelve students to participate each day. From the standpoint of English this lesson was introduced to give the students practice in vocabulary building and experience in correct, effective, and entertaining conversation. The written lesson provided training in the skills of writing and punctuating conversation correctly. The students selected their own topics and prepared their conversational remarks before coming to class. Some of the subjects chosen were the U.N., strikes, recent movies, popular books and fashions—"the new look."

The dinner conversations were not used for the written lesson. Instead, as a preliminary

*Immaculata High School, Leavenworth, Kansas.

preparation, the students were given a list of suggestions from which they could select one and write the actual conversation.

In addition to the conversations, the students were asked to write a composition of not more than 150 words in which they pointed out the requisites of a good host or hostess at dinner.

Experience in Journalism

The third week was spent on interviews. Each student acted as an interviewer as well as the one being interviewed. The second time around the class, the student interviewer became the student interviewed. For this exercise the two students participating, the interviewer and the one interviewed, took their places on the opposite sides of a table placed in the front of the classroom. Names of musical composers, Schubert, Strauss, Wagner, etc., were assigned each student. Again the student audience took notes which were checked by objective tests. In connection with this lesson there were three other written exercises; namely, the prepared questions of the interviewer, the report on the interview, and a biography of the artist assigned to the student. Twelve interviews a day with approximately three minutes for each interview consumed the class time for two days. Two more days were used for the reversals; that is, the student interviewing and the one interviewed exchanged places. The last day of the week was spent listening to selections of the artists played on the recorder. On the following Monday the students submitted reports giving their impressions of the composition, the title of each selection played, and the name of the composer.

Public Meetings

The open forum discussion was the project for the fourth week. Chairmen were chosen from the outstanding members of each group. In order to have the discussions conducted successfully the leaders should be carefully selected, for it takes intelligent, alert students with considerable initiative to keep the discussions alive and under control. Parliamentary procedure was used for both the open forum and panel discussion. No member of the student audience was permitted to speak without first addressing the chair and then waiting for the recognition of the chairman. We did not make the procedure too formal—for example, a student wishing to express his opinion on a subject simply said, "Mr. Chairman," and the chairman answered, "John," not "Mr. Burke," as suggested in many textbooks.

For the written lesson accompanying this exercise each student prepared ten topics which he considered interesting and worth-while subjects for discussion. We spent the first day talking about the subjects in general, and selected three for our future discussions. Then sources of information were considered, and assignments made.

The second day the correct procedure for an open forum discussion was explained, and on three following days the discussions were held. The subjects selected were: "Good

Grooming for High School Students," "Comics—Good and Bad," and "Should We Continue the Junior Prom?"

Five more days were devoted to panel discussions. Again the first day was used for the selecting of the topics, the explaining of the procedures, the appointing of the leaders, and the assigning of the parts to the panel members. With a class of 25 the discussion leader and six panel members were able to participate daily. This distribution also provided ample time for the class audience to comment on the topics under discussion.

Courtesy was stressed the first two days of the sixth week, dwelling particularly on courteous complaints by means of both oral and written lessons. It was the purpose of these exercises to train the students to express their opinion with charity and consideration whenever a purchase or a situation of any kind is unsatisfactory. Some of the topics used were: How to ask for a raise; how to correct someone without antagonizing him; how to say "no" diplomatically, etc.

Magazines and Newspapers

The remainder of the week was devoted to a study of magazines and newspapers. At the beginning of the lesson the students were given a questionnaire as a preliminary preparation for the undertaking and to acquaint the instructor with the reading tastes of the group. The following questions taken from *Teaching English in the High School*, Cross and Carney, were used:

1. What magazines do you like to read?
2. For which of these do you subscribe in your home?
3. Which ones do you buy from newsstands?
4. Which ones do you read regularly?
5. What do you like best in magazines?
6. Which newspapers do you read regularly?
7. What do you like best to read in newspapers?

With the increase in the amount of leisure for reading and the wealth of available material in the form of the so-called pulp magazines and sensational dailies which flood the modern newsstands the value of this lesson is obvious. It is one of the chief means which English instructors have to combat the appeal of the startling, spectacular cover, the cheap cartoons, and the deteriorating crime and sex stories of the inferior modern periodicals. By a presentation of a variety of the better magazines the students can be led to form an appreciation for the more commendable ones and a distaste for those which violate the rules of good English and common decency.

However, this is not the only value to be gained from this lesson, for the worth-while magazines contain countless aids in the teaching of many phases of English.

Furthermore by the reading of good magazines students are kept up-to-date on modern literature. Herein they may find the latest information about their favorite type of books, their choice drama, or their preferable movies. However, this does not mean that the modern fiction magazine should ever displace classical literature, but that by comparing and contrast-

ing the old with the new the students may be brought to a keener appreciation of the classics which will serve as a link to a better understanding of past and present thinking.

The training of students to evaluate judiciously whatever they read in current literature, to check the printed word for truthfulness, and to question the authority of any dubious statements was another objective of this lesson.

The unit in "Life Situations in English" was presented because the instructor wished to vitalize the subject without sacrificing practice in the fundamental skills. Many and worth while are the opportunities which such a lesson affords; but, due to a limited amount of time, only those most practical for the group were used; nevertheless, much enjoyment as well as cultural and informational advantages were derived from these activities.

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EIGHT SCHOOLS OF CATHOLIC ACTION

The Summer Schools of Catholic Action, sponsored by The Queen's Work, Central Office of the Sodality of Our Lady in the U. S., will be held this year in eight cities: St. Louis, June 13-18; Denver, June 20-24; Spokane, June 27-July 2; San Antonio, July 25-30; Detroit, Aug. 8-13; New York, Aug. 15-20; Washington, D. C., Aug. 22-27; Chicago, Aug. 29-Sept. 3.

The 1949 theme is The Christian in Action—at home, at school, at work, in citizenship, in religion.

Vocabulary Aids in Teaching French

*Sister Maria Concepta, C.S.C.**

Every language teacher knows that the greatest problem in teaching a foreign tongue is vocabulary. Most of the serious failures of language students, is their inability to master a working vocabulary. In the teaching of French, however, there are many short cuts to vocabulary mastery which make it possible to put a basic reader in the hands of French students after they have had but six weeks of formal French.

As all teachers of French are cognizant, modern French has become primarily a nominal language, i.e., one in which nouns predominate as opposed to Latin which is dominated by the verb with its complicated inflection. For this reason, any aids to vocabulary mastery which favor an addition of nouns is a definite step toward better expression and understanding. It is precisely in this respect, that the French teacher can use the aids which are given in this article.

French is replete with cognates. These cognates may be grouped for convenience and for mastery sake into set patterns. First, there are the "tion" and "sion" words which are the same in French as in English; moreover, they are all feminine in gender.

In this group may be included such words as: admission, direction, ammunition, munition, amputation, anticipation, animation, generation, question, promotion, publication, qualification, ration, reaction, transaction, situation, legislation, etc.

English nouns ending in "tude" are the same in French, and are feminine: altitude, attitude, servitude, gratitude, solitude, solicitude, fortitude, aptitude, multitude, lassitude, beatitude, latitude, plenitude, etc.

"Ty" English words become "té" French words, all feminine: beauty, captivity, electricity, fidelity, fraternity, formality, humanity, impossibility, nationality, quantity, quality, security, capacity, brutality, unity, felicity, etc.

Closely related to this group are the nouns that end in "y" in English, becoming French, feminine nouns ending in "ie"; e.g., colony, melody, harmony, symphony, malady, allegory, geography, biography, stenography, biology, astronomy, economy, etc.

"Ence" English nouns are the same in French and are nearly all feminine. This group is a very large one including such words as: audience, existence, conference, confidence, conscience, consequence, difference, diligence, experience, essence, patience, influence, presence, science, sentence, silence, violence, absence, evidence, reverence, etc.

"Age" English words are the same in French and are with very few exceptions masculine: village, voyage, adage, usage, image, passage, age, suffrage, visage, dosage, garage, homage, mucilage, outrage, courage, rage, carnage, dosage, message, etc. In this group there are a

few words which may be learned as exceptions in as much as there is a slight change of one letter in spelling: marriage, le mariage; language, le langage; baggage, le bagage.

Many nouns and adjectives ending in "ile" are the same in French as in English: agile, facile, automobile, docile, domicile, fertile, file, fragile, hostile, juvenile, mobile, reptile, servile, sterile, versatile, tactile, etc.

Cognate adjectives, too, are abundant in the following groups: "ble": acceptable, accessible, adaptable, admirable, affable, amusable, charitable, capable, comprehensible, intelligible, notable, observable, possible, sociable, terrible, visible, miserable, etc.

"Ous" adjectives: This group changes the "ous" to "eux," the masculine adjective ending; e.g., dangerous, religious, furious, precious, mysterious, serious, joyous, ambitious, contagious, generous, impetuous, courteous, glorious, superstitious, laborious, scandalous, etc.

Then this same group may readily be converted into adverbs adding "ment" to the feminine ending: e.g., dangerously becomes dangereux, masculine; dangereuse, feminine; and finally dangereusement, the adverb. Each French teacher can further see the possibility of this large group, not to mention the other cognate adverbs which can simply be formed by adding the French suffix "ment" to the English adjectives; e.g., bravely, bravement; actively, activement; exclusively, exclusivement, etc.

"Ic" English adjectives fall into a regular pattern of "ique" French adjectives; e.g., electric, électrique; Germanic, germanique; metric, metrique; scientific, scientifique; systematic, systematique; energetic, energetique; etc.

In none of these groups has the list of cognates been exhausted; in fact, there are possibly other groups of less obvious words that could readily be formed. To this rapidly acquired vocabulary, hundreds of cognates may be added by regular assignments of ten cognates a lesson, until a substantial, workable group of words becomes mastered.

Apart from the vocabulary value of this procedure, a teacher will recognize the value of such exercises in facilitating pronunciation. Large groups of words with similar sounds break down much of the erroneous prejudice against French pronunciation. Practice in reading aloud such lists as dangereux, religieux, furieux, précieux, sérieux, etc., develop an ease in speech and in reading aloud that is most gratifying. Further, this facility in pronunciation and vocabulary acquisition is possible for the slow as well as average students. It is only a matter of a few weeks before they are able to read without translating simple French stories, particularly those about history, science, and biography where a learned vocabulary, such as most of these words are for the average American student, predominate. Texts may easily be found to correlate with this type of vocabulary. A 1945 Bruce publication, *A Basic Vocabulary French Reader* by Willett, Scanlon, and Vander Beke can be placed in the hands of a six weeks' French student and read with ease and comprehension. By this method and a similar text, it is possible for students to use and to learn the 1500 words in the Vander Beke French Word List. Add to these many inferrable cognates, idioms, and other basic words required for a facile French speech and reading comprehension, and the student has within his reach and with comparative ease a vocabulary that is workable and in accordance with the latest findings of the American Committee on Modern Languages and subsequent studies on the findings of this committee.



Books on Parade — Part of the 1949 Catholic Book Week display at St. Joseph School, Clairton, Pa. The school is in charge of the Vincentian Sisters of Charity.

*St. Paul's Academy, Washington 9, D. C.

Try a Business Show

*Sister M. Adolorata, O.S.M.**

Why don't you try a business show? We did. It was successful from all points of view as far as we were concerned. The procedure was simple, the financial outlay was zero, and the enthusiasm was tremendous. Here's how we did it.

Last spring we contacted a number of business machine firms and invited them to participate in a business show here at Holy Name High School. The purpose of the show was to familiarize students with business machines that they might meet later in an office and which they had not the opportunity of even a casual acquaintance here at school.

You see, this is a small high school—and there are many such in the country—and business machines are prohibitive because of initial cost and necessary replacements. That statement could be repeated by many and many a school throughout the land, and no one need apologize for it. The only thing to do in such a case is get around it. If you will continue with me, you'll see how we circumnavigated the poser.

Dictating machines are used in many offices. Classes should know what they are and how they are operated. We contacted the local office for one of these machines and after a fair amount of persuasion, we got what we wanted. The manager agreed to co-operate on this

strictly educational project. He didn't lose by it. His project, a very attractive one, was probably the most popular on display.

After securing the co-operation of a few firms, it was easy with the rest. The only thing you had to say was that the other company is going to participate, and, sure enough, the next one will come right in. Competition—it is wonderful!

By the end of a week we had the show well lined up and in only a couple of weeks after that, we had the business show. The machines and equipment represented included: calculating machines; filing system; several kinds of typewriters, electric and manual; portable and standard bookkeeping machines; cash registers, electric and manual; duplicating machines; microfilming exhibit showing the process of microfilming records.

The exhibit was held in the gymnasium and a space allotted to each exhibitor. Business students of other schools were invited. In addition to the exhibits, a program was planned which included a speaker, president of a local business school, whose topic was "Business Opportunities." Following this, a business film was shown.

That was our first business show. It was worth all the effort put into it. Local business firms are most co-operative with schools and are willing to make such a project interesting for students.

were also learning to pronounce (here again, we used the mirror) and spell words and to read. The reading exercise, however, had a twofold purpose; we searched for pronunciation difficulties, and we arranged our vocalizzi to meet the need. She also brought words to practice in class that she wanted to use in conversation.

She worked diligently. At first her class always ended with the question, "Will I ever be able to talk like my sister?" There was doubt in her voice as she asked this. Later, however, when she began to realize she was improving, the question changed to, "Don't you think I'm doing better?" Her happiness was gratifying.

In a few months she had made so much progress that I felt the need of confirmation and advice on how to continue; hence, I made an appointment for her with a speech specialist. The speech specialist gave me the necessary advice, and as I had expected, was just the tonic the lady needed. She came back even more eager than before and with a pleased confidence in herself.

Even her personality was improving. Her shy, gray appearance was changing to a friendly, smiling countenance. Seeing these outward changes and having noticed how much more easily she memorized her spelling, I was interested in knowing her personal reactions, so one day I questioned her about the class—how it had affected her socially, how it had affected her understanding of written and spoken words. This is what she answered me:

When I started this class, I was going to try it for only a month. I was sure it would be useless, but, to please my mother, I promised to try it for one month. After I had the operation, however, and saw I could perhaps accomplish something, I decided to continue the class.

Before, I was afraid to talk to people because I was ashamed of my speech. I wouldn't even look at them for fear they might talk to me, and I'd have to answer; but now I talk to everybody, and I'm making friends—and no one feels sorry for me.

Now that I can say the words, I understand people better, too. I wasn't interested in reading before because I couldn't understand the words since I couldn't pronounce them. Now I do quite a bit of reading.

She liked to use the new words she had learned to pronounce, especially those she had chosen to learn. She used them on me and watched my reaction. I always managed, without much effort, to be surprised and pleased, and to praise her. I think, however, the incident which pleased her most, occurred while she was visiting her brother. He was driving carefully through heavy traffic when she said to him, "My, you are a cautious driver." She enjoyed telling how surprised and pleased he was.

This adjustment to normal living I have helped her attain, and her gratitude to me has been rewarding, but there is one thing I can never do for her. That is to turn back the pages of those 27 years in which she has been cheated, in which her ambition to be a

Good Speech Habits and a Full Life

*Sister M. Austin, O.S.B.**

I WAS asked by my principal to give special help in corrective speech to a young lady. She was 27 years old and had come for help because her family had urged her to. When she spoke, her words were very indistinct. It sounded as if her tongue were thick and inactive, so I began with exercises that would limber her tongue. I tried, unsuccessfully, to make her say "la." I then told her to put out her tongue as far as she could. To my amazement she could not lift it from the floor of her mouth. I had never seen a tongue-tied person, but I told her I thought she was tongue-tied and that she should see a doctor.

As a result she had an operation, and we set out in earnest to make up some, at least, of what she had missed in the past 27 years. Her tongue was loose now, but she could not control it; it would not move at her will, nor would it stay at rest. Also, her voice was colorless. It had a guttural monotonous quality, and she had a tendency to keep her teeth close together when she spoke.

*St. James' School, Duluth 7, Minn.

Our first exercises consisted of vocalizzi on a single tone for four slow counts, then later in chromatics. We took each vowel this way and tried to brighten her voice and bring her tones forward by "smiling" them. These vocalizzi also helped to control her tongue at rest and acted as a practice in opening her mouth and flexing her voice. At first she was unable to go above middle "C," but, after several months, she was able to reach "E" in the octave above middle "C."

Next we combined the vowel sounds with the consonants, first in rhythm patterns, then in vocalizzi. Her greatest difficulty, naturally, was with the consonants which required tongue action, especially "l" and "r." Our next step was to overcome the difficulty of transition between consonants that were formed by lips, tip, and back of tongue. We did this by the use of rhythmic speech patterns and vocalizzi, such as, "The bell doth toll," and the like. All these exercises were done before the mirror.

While we were doing these exercises, we

nurse (her brother is a doctor) could not be realized because she lacked a tool.

Possibly many teachers have pupils in their classes who seem backward, whereas they may be lacking in the ability to express their intelligence. Perhaps this difficulty is caused by a physical disability which could be corrected by surgery, exercise in proper breathing, or education in the proper placement of the speech mechanism.

It is a known fact that a person who has a speech defect will withdraw within himself and away from people, that he will refrain from conversation; therefore, his social life is incomplete.

Speech Correction for Elementary School Children

*Alfred J. Sokolnicki**

LITTLE Jimmie, who is enrolled in a Catholic parochial school in the Milwaukee Archdiocese, was as unfortunate as thousands of others like him, who had speech defects. It seemed that he was neglected for many years, and had to expect to "grow out of his bad speech." The thousands who came before him had the same prospects, but many did not "grow out of their bad speech," and went through life with a handicap of bad speech in addition to a personality problem resulting from the speech condition.

Many Need Help

Less than one out of a hundred school children with a speech defect was brought to the Speech Clinic at Marquette University. This was true because parents did not know of the service, because they didn't care to bring the child to the clinic, or because they didn't want to have anyone tell them that their child had something wrong with him. So Jimmie was one of the ninety-nine children who was not to have speech correction lessons because his mother did not take him to a clinic.

To the help and rescue of Jimmie, and his friends, came a very congenial young lady—one of the speech correction interns at the School of Speech. She explained to him that she was going to try to help him to speak like others boys and girls in his class.

Jimmie was going to like this, along with the 750 other speech defectives in 55 of Milwaukee's Catholic schools being served by 10 speech externs in October of 1946 when the supervisor of the clinic began to set up the network of school clinics conducted in the children's own schools. These were staffed by speech correction interns who would do similar work for school systems in the country upon graduation.

After the preliminary diagnosis of more than a thousand children, 750 were accepted for

It is also a known fact that "language is a tool for thought"; consequently, unless one can express or understand his neighbor, he cannot make proper use of the intelligence God has given him, nor share in his neighbor's experiences.

Perhaps this is an extreme case, yet there may be many more similar undiscovered cases of persons who have unrealized hopes because of the lack of this same tool.

This experience has made me more vigilant in the care of speech difficulties among my pupils. I have shared it with you, hoping it will make you more vigilant, too, so that our pupils may live a richer and fuller life.

treatment in the speech classes set up in the schools. Clinics were set up in 33 home schools, with children from 22 other visiting schools reporting for sessions once a week. Home school clinics were within walking distance of all children reporting there for service. Two speech externs were assigned to each school clinic; each handled a small group of children with a similar impediment. Stammerers, lispers, children who substituted, cleft palate cases, and others were segregated into groups and taught for a minimum of 45 minutes per group. Attractive audio-visual materials procured and approved by the speech clinic were used.

Rapid Expansion

The clinical net couldn't stay intact long—too many schools requested service, and soon the suburbs were being served. All schools in a city 30 miles from Milwaukee were served by two correctionists who commuted by train each Tuesday morning, returning to Milwaukee in time for a 2:00 p.m. class.

During the second semester, the enrollment rose to nearly 900 children, with 50 clinical centers, serving children from 70 schools. Due to the increase in speech correction externs from 10 to 33 clinics were more adequately staffed.

Jimmie and his little colleagues were in for a good deal of fun along with their speech lessons. Recently, a series of electrical transcriptions were devised to improve and vary the speech lessons making them more effective and more efficient. Games, drills, and exercises were co-ordinated with the materials on transcriptions designed for a better transfer of training. Transcriptions were alternated weekly with new additions being made constantly.

The Methods

Jimmie enjoyed his lessons. At the beginning he heard relaxation music, and was told to close his eyes and dream that he was in his

favorite place. When the music was concluded, he and his friends told the teacher and the group where they were, what they saw, to the *larghetto* tempo of a metronome being played on transcription. When all the stories were told, a new cut on the transcription was played—a tempo of xylophone notes for children to drill in unison, and individually. As a certain note on the xylophone was struck, it was identified with a vowel name "oh," another note lower down the scale than the first "ah," and a third note for "ee." As the xylophone notes were struck, the children associated the vowel names for the notes—while the teacher held up a consonant card. As the teacher held up the card for "T," the children in unison repeated, "toe, tah, tee." With each consonant card, similar responses are given in uniform tempo according to the notes on the transcription.

Then the children played "speech fishpond," a game in which they get small fish poles with paper clips at the end of lines, and tried to catch fish strewn on the floor. Each child managing to hook the fish through a hole in its mouth had to tell the color and nickname of the fish, usually a word which was difficult for the child in the group. Then each child repeated the name as the fish was passed around, and when it was returned to the owner, others tried to catch fish and the process continued in the same routine.

Games varied each week, since repetition tended to wear off the novelty. Favorite games were brought back after some interest was shown in their revival.

The speech lesson concluded with creative dramatics, a play presented on the spur of the moment, or a game such as store or policeman, with everyone participating. Choric recitation of poetry or dramatizations of poems or plays were used from time to time.

At times a transcribed story was played and the children repeated the story after the teacher. Some stories were given with frequent pauses so the children could repeat the stories after the storyteller.

Children with speech defects as a result of poor hearing were given audiometric tests and proper follow-up procedures. At the first session of the group, a recorded hearing test was administered to screen those who need audiometric tests.

A Preschool Clinic

To correct little Jimmies who are not in school, but will soon be entering school, the preschool clinic was set up in a cozy room in the School of Speech, furnished with toys, miniature furniture, hobby horses, etc. A varied program of activity is presented for the youngsters from 10 a.m. till 12 m. on Monday and Wednesday.

Other clinics conducted by the Speech School include an adult clinic on Saturday mornings; the university clinic held during the week to accommodate university students; and the spastic clinic held at Goodwill Industries to accommodate spastics with speech defects. Clinics in the schools come under the School Clinics Division.

*Director, Marquette University Speech Correction Clinic, Milwaukee, Wis.

A Public Service

Founded in 1922 by Professor William R. Duffey, the speech clinic has become a well known institution to people from many parts of the state and the nation. Prof. Duffey conducted the clinic until 1945 when he was on leave of absence due to illness. It was in November, 1945, that Sokolnicki, upon his return from the service, was appointed supervisor of the clinic and has carried through the expansion into the five clinical divisions. In February, 1946, Miss Genevieve Raaf was admitted to the speech faculty and became assistant to the clinical supervisor, and in charge of the preschool clinic. Miss Miriam L. Ristau, also a member of the faculty of the Speech School, was added to the staff of the clinic in September of 1947. She supervises speech diagnostic teams which have been diagnosing all children enrolled in parochial schools to determine and select those for speech training in the clinic. This is the newest feature of the speech clinic.

New services of the clinic also include a teacher-education program in which teachers of the speech defectives attend lectures about follow-up activities which they utilize in class to follow-up the speech training given in the Speech Clinic.

Parents have been given lectures on treatment of speech defectives at home with special emphasis on activities for improving the child's speech.

It is hoped that with home and school co-operation speech instruction will have better results.

The Hearing Laboratory has recently inaugurated a hearing testing program in the Catholic and Lutheran schools of Milwaukee. All third-grade children will be tested and suspected cases followed up by Marquette University and referred to the school hygiene department of the Milwaukee health department for whom these tests are being conducted.

All the services are gratis and a contribution to the community on behalf of Marquette University.

A Beginning Project

Secondly, the extent of actual project work that we know "worked" can be done mostly in the social studies field of fourth and fifth grades. While our school has the advantage of being entirely glass, so that the children receive ultraviolet beneficent rays, the heat causes at times a lethargy that would make purely mental work quite an effort. This is the necessity that forced us to use our "thinking caps" to give the children a source of moving about and learning without wasting time. So when we studied the Lincoln Highway we built it along the window sills with all the stops in miniature buildings, pictures, paintings, and even a mirror sprinkled with salt for Great Salt Lake! New York State's Mohawk-Hudson Valley led to the reconstruction of the ten largest cities in that valley, emphasizing industry, products, and history. New England's development of manufacturing plus historical significance suggested six panels of New England for the landing of the pilgrims and revolutionary period through the Industrial Revolution to the modern achievements of that section. The settling of the American colonies with Indian life as a forerunner made an interesting and varied representation of that historical period in the usual miniature buildings and Indian village. A forest made from spruce twigs set in a piece of beaverboard with a canoe paddled on a mirrored lake in the middle was as attractive as the little doll whose leg was amputated and pegged to be Peter Stuyvesant.

Difficulties Disappear

All our cities, colonies, and even the Tropic Islands were constructed of cardboard, blue crepe paper, and cellophane rivers, clay statues, small pieces of airplane wood, and small toys. When we built the Panama Canal correct to locks and telephone wires, we used actual sod—the grass was so unruly next to the midget Canal Patrol that it served as jungle growth! Materials need not be expensive. Give a child a vivid picture, actual or even mental, and he can build it out of next-to-nothing and produce a product dependent on your encouragement of his ingenuity.

We used our low and rather wide window sills, but card tables or shelves would do equally well, if not better. Even unoccupied desks in the rear of the room could be used.

Our work before-the-bell worries were over! We let the children work then and at noon before the session. Yet that will not be sufficient time, and after school is out! So we arranged the period which is the subject of the particular project so that each day for a week a group or two could work at the project table. A written assignment was given on the topic, as for example, an explanation of the project as a whole and emphasis on their specific part or panel, to be read in judging the winning site; then, in turn, one day would be an activity unit for a section while the other groups worked on the written assignment.

"Won't they talk?" we asked ourselves cautiously. Yes, they did, but it was an earnest,

Project Work IS Practical

*Sister M. Eugene, R.S.M.**

Always the same old "grinny" pictures—a group of youngsters perched around a book-week display, a Pan-American travelogue setting, or a reconstructed mission for mission week, and sometimes a Sister's smiling countenance added another black-white glimmer to the scene. "Do you think those children really got anything after all that bother? I wonder if those grins aren't the 'Russian' type!" we remarked, the fourth-grade teacher and myself, as we paged an education journal. Then added laughing, "How that nun can ever smile again after the mess that must have been! I wonder how she did it." And we kept right on wondering and suddenly it dawned on our darkened intellects that maybe it *could* be done. We began comparing the apparent advantages and possibilities.

We gulped at the hint of "progressive education" so synonymous with an undisciplined, disorderly arrangement of the curriculum. "Those wild stories of first graders using red ink to dye their hair in order not to inhibit personality or kicking an uncomplaining (!) teacher in the shins as an outlet for an over-stressed emotion—suppose we start something like that!" But the thought as applied to our collectively ninety "darlings" in grades four and five was incompatible, and we decided that those things happen in the country's so-called "experimental schools"—not ours, thank God!

Progressive Education

What does "progressive education" mean anyway? Doesn't it denote an education de-

veloping apace with the rapid advances in the world about us; education that does not eliminate concentrated work but that introduces it in such a way that it is interesting enough to compete with the comic craze, movies, and "Mr. District Attorney"? Possibly the poor specimens, the end products of our education are not explained by weak-brained generations but superactive ones to whom ordinary "hard work" seems very dull and uninviting, balanced against the whirling, glittering world outside the school.

We decided that teaching today is a job, but it is also a challenge. For to win children to Christ we must be as was St. Paul "all things to all men." We cannot lean back as did "our" day on solid knowledge alone and patterned presentation. We must do some "hard work" ourselves, using our ingenuity and resourcefulness to outshine and beshadow our giddy world. And children once won can be molded and filled with the spirit of Christ—not always according to our conventional molds but according to "streamlines" as He seems to be choosing for the generation of tomorrow. This calls for a conquest of self and "my" ideas and a donning of Christ's. "*Esto eis Jesus.*"

Some of our initial fears subsided. And we "got going" on some very practical work. These are the results:

In the first place the constructive project work is not new. Somehow though we let kindergarten teachers do all of it that is ever done. This may be the reason our children remember their first days in school minutely, when they cannot remember the name of the Sister who taught them last year.

*St. Joseph's Convent, Albany, N. Y.

industrious, low talk about placement, building, or discussion of available materials. That is not poor discipline; it is excellent control. Beyond talking, there were no problems as long as the work was planned and well ordered.

Several details we learned and watched for afterward in procedure:

Results of Experiment

Grouping. We tried several ways of determining "who" would work on "what," trying always to foster personal initiative. We went by aisles first, each aisle a different panel. But that was not the best procedure, since not every aisle held enough leaders. One aisle had four timid children who needed organization, to one leader who did most of the work. It is better, too, when the children on the same panel live near each other, so that parts can be planned and worked on at home. The next time we assigned the *children*. This was better, but still not entirely satisfactory, since some wanted to work on other sections and probably would have worked harder had they had a choice. So, thereafter, on all projects following we explained each panel's work, making each as interesting as the other, and asked for six or seven volunteers the following period. This gave them a chance to think and talk it over. This worked well and successfully. Of course the teacher must exercise all her powers of salesmanship in this process.

Definite assignments. After grouping the children, we talked over the purpose of panel with each group. After deciding what the representation should display, we saw that each pupil had specific work on some phase of the construction for which he was responsible. The finished panel should be pictured by the group as a goal to achieve. Discipline here could suffer in that some children might be idle and hence mischievous. We allowed, however, for later suggestions and additions which develop as the project takes shape.

Oral discussion of the project as a whole. On the first project this was somewhat overlooked and we found, to our dismay, that children who worked on *Buffalo* did not understand that they were building the terminus of the products to be shipped West from the other industrial cities of the Valley. They saw *Buffalo* distinct from Rochester, Albany, or any other city along the line. From then on, each group explained its relationship to the others, giving a complete picture of the entire unit.

This discussion was found to be of great importance, for at the completion of the project which consumed a week or two, another grade was invited in to see the results, hear the explanation, and judge which panel should win first prize. Oftentimes the explanation was an important factor in the award. (Excellent way for developing informative speech.)

Children Love to Work

And now, we agree that there is a great amount of hard work for the pupil and the teacher. Is it worth it? It is infinitely worth while — and infinite denotes everlasting results. The rewards during the school year are mani-



The Risen Christ — A Wood Carving from the Studio of The American Seating Company, Grand Rapids, Mich.

fold. It makes memorization entirely natural and spontaneous. The child can recall what he has seen, felt, and built with all the readiness of retelling a play-by-play description of an exciting baseball game. He knows far more about the unit than the diocesan examination will ever require. He has learned to work with others, give and take ideas and suggestions, and concentrate on a perfect part to form a perfect whole. This latter work has found him delving into the encyclopedias and borrowing illustrated books from the library. He has really put heart and soul into solid learning in order that obvious facts be shown in the proper background of correct detail.

But above and beyond all this, he has acquired a love for work and a correct set of values when he has experienced the joy and satisfaction of achieving something to which he can point with just pride. With his mind open and his heart expanding, what religious teacher loses this incomparable opportunity of using personal influence to win him to Christ?

Solid Geometry Made Plain. Plane Geometry Made Plainer

*Sister James Clarine, C.S.J.**

It is common knowledge that a great many pupils find geometry difficult. Perhaps prejudice is responsible in great measure for the lack of enthusiasm on the part of the pupil. Any teacher of mathematics will do all in her power to create interest — to try to make her pupils enjoy the study of geometry. Without doubt many teachers use linkages for the purpose of demonstrating certain concepts. In beginning geometry it is a good idea to have each pupil make a linkage of two rulers or strips of heavy cardboard or any such material fastened by a brad. From this simple arrangement can be made any angle, acute, right, obtuse, straight, reflex, circular — also oblique

*St. Anthony of Padua High School, Syracuse 5, N. Y.

and perpendicular lines can be demonstrated. There is an advantage in using the rulers. A third ruler may be added to form an equilateral triangle and a fourth to form a parallelogram (either a rhombus or a square).

A parallelogram figure helps make clear certain problems such as this type: What change takes place in the area of a parallelogram if the base remains constant and the altitude increases; or if the base remains constant and the acute angle increases? The pupil can easily see the change in area as the angle increases from acute to right to obtuse.

Congruence and similarity can be studied with triangles made of drinking straws — the straws are easier to use than the rulers. Take any desired length of straw and pass a string through three straws to form a triangle. Let the pupils make the triangles. They enjoy it.

Drinking straws and a ball of string make solid geometry drawings clear. Take for example one of the first propositions: Two lines perpendicular to the same plane are parallel to each other. Use a piece of cardboard for the plane and glue two white straws perpendicular to the cardboard. Thread a darning needle with string, draw it through the cardboard at the foot of one of the perpendicular straws, and secure the string on opposite side with scotch tape. After the string has been drawn through the cardboard, pass it through a colored straw and secure this at the desired height on second perpendicular. If you let the string pass through the perpendicular straw and down through the cardboard, it makes the model firm. Use colored straws for the triangle in the plane and also for the triangle oblique to the plane. The pupils can see the triangles more clearly and the effect is more lasting than colored diagrams on a blackboard. After one demonstration the pupils are only too anxious to make their own models outside of class.

I think the concrete figures reduce, at least slightly, that endless amount of work required of every teacher of mathematics and I might add the concrete figures conserve that virtue for which Job has won renown.

A Patriotic Play

The Mirth of Freedom

*Sister Paula, O.S.B.**

By way of diversion when history lessons become dull or as a patriotic assembly program, children will enjoy this playlet just because it is something "different." The rhythm and rhyme make memorization comparatively easy, while the mock dramatic emphasis of certain scenes provides opportunity for choral reading and interpretation. Any number desired may be used as colonists, delegates, the British, and the American army; however, for the best effect, the groups should be divided into low, medium, and high voices as indicated (L, M, and H). Care should be taken that the rhythm be preserved throughout each scene. Gestures and expression should at the same time be rather "overdramatic" in order to bring out the humor. Costuming may vary according to circumstances—that indicated is merely suggestive of the little that is necessary for an effective rendition. The narrator should be situated in a place of prominence and should read from a large scroll. A real or make-believe microphone for the narrator adds to the delight of the youngsters in presenting their program as a "special broadcast" on an appropriate day. If this plan is used, the "announcer," in his introductory speech, should give proper "station identification" and make other remarks befitting a radio presentation.

Characters

Town Crier—may wear a tall hat and gaily trimmed cloak, and carry a large scroll.

George Washington, Thomas Jefferson, Benjamin Franklin, and Patrick Henry—may wear character costumes or simply name signs across the chest.

Paul Revere—character costume or name sign, rides a stick horse.

Colonists—no costumes necessary except at Boston Tea Party when they wear bands of feathers.

Delegates—no costumes necessary.

British Army—may wear a strip of red crepe paper across chest, a paper hat trimmed in red; carry bean shooters.

American Army—red, white, and blue across chests, hats trimmed to match; carry toy rifles.

THE SKIT

NARRATOR: Ladies and Gentlemen, it is our pleasure to present "The Mirth of Freedom." This historical sketch, taken from the annals of unrecorded history, will review the unforgettable events of "seventy-six" which gave rise to a new nation, the United States of America. We invite you to come with us, now, as we give the hands of the clock a turn, and find ourselves in colonial America. The town crier has a message from his majesty of England. *[The ringing of a bell is heard off stage]*

*Mt. St. Scholastica College, Atchison, Kans.

as the town crier approaches crying "Hear ye!" at intervals. When he comes into view, he speaks very solemnly and dramatically.]

Town-Crier:

Hear ye! Hear ye! Citizens all—

Hear ye! Hear ye! Heed well this call!

George, three, of England, sends this proclamation—

He bids and commands ye from his exalted station

To slave and to contribute to the comfort of his nation.

He sends out his edict imposing a taxation On each and every article in all of God's creation.

Hear ye! Obey ye now! There's death for hesitation.

COLONISTS *[appearing one by one as they speak in rhythm]*: [1st] Taxes! [2nd] Taxes! [3rd, 4th, 5th] Taxes, taxes, taxes! *[Several others appear in groups.]*

[M] Every day a new one's laid—

[H] he never once relaxes.

[L] A tax on stamps, [H] a tax on tea,

[M] A tax for sailors out at sea,

[L] A tax on bread, [M] a tax on prayer,

[H] And soon there'll be a tax on air!

[L] Taxes! [M] Taxes! [All] Taxes, taxes, taxes!

[M] Can't you see the plight we're in—
[H] we're going mad with taxes! *[Exeunt.]*

NARRATOR: Unfair taxation drove the unfortunate colonists to desperation. Matters came to a climax one day when a ship came into the Boston harbor laden with tea from England. Citizens met in the streets to discuss the situation. *[Several colonists enter from various places.]*

FIRST COLONIST:

Have you heard the latest 'bout the ship that came from sea?

It's bringing goods from England—there's a tax upon the tea!

COLONISTS: [H] Taxes! [L] Taxes! [All] Taxes, taxes, taxes!

SECOND COLONIST:

Come, all ye fellow citizens, our liberty's at stake—

We'll never let the tyrant rule—

THIRD COLONIST: What action shall we take?

COLONISTS: [L] Taxes! [M] Taxes! [All] Taxes, taxes, taxes!

SECOND COLONIST:

Meet tonight at midnight in a very good disguise—

And good King Georgie Porgie will get a big surprise! *[Exeunt.]*

NARRATOR: Such was the invitation to the most famous social gathering in all history—the Boston Tea Party. *[Citizens disguised as Indians stealthily come into view. When a*

number have gathered, one goes about passing refreshments and napkins while a polite murmur of conversation ensues. The narrator continues. . . .] The event was a tremendous success until someone shouted:

COLONISTS:

[M] Taxes! [H] Taxes! [All] Taxes, taxes, taxes!

All the tea goes overboard until the King relaxes!

[They bring forth several boxes labeled "tea" and toss over the front of the stage as if tossing overboard. Exeunt Indian fashion.]

NARRATOR: Events such as these stirred the leaders of our country to action. At last at a meeting in Philadelphia, the decisive step was taken. *[Groups of delegates come on stage carrying signs—"Down with the King," "Liberty or Death," "Taxfree," "Beat the British." Two may carry on stage a small table with a gavel. When a number have assembled, the narrator continues. . . .]* Listen as the delegates proclaim their leaders:

ONE DELEGATE *[shouting]*: What's the good word? *[Patrick Henry appears, removes hat and bows profoundly as assembly, cheers. Cheerleaders may be used or the delegates may keep rhythm by snapping fingers to the right, then left, pausing to indicate with a gesture of the hand the leader being named.]*

DELEGATES:

Henry! Henry! He's our man!

If he can't do it Franklin can! *[Franklin appears and bows.]*

Franklin! Franklin! He's our man!

If he can't do it, Jefferson can! *[Jefferson appears and bows.]*

Jefferson! Jefferson! He's our man!

If he can't do it, Washington can! *[Washington appears and bows.]*

Washington! Washington! He's our man!

If he can't do it—nobody can! *[All cheer and applaud.]*

FIRST DELEGATE *[When cheering has subsided]*:

What is all this fuss about and why this hollering?

SECOND DELEGATE: Why don't you know the custom, lad? They yell at anything—They'll even yell at "Fish for sale"—just watch and you will see—*[Cups hand to mouth and shouts]* Fish for sale!

ALL:

Fish for sale—Ha ha ha ha hee!

We will buy no fish from you unless you sell tax free!

FRANKLIN *[rapping the desk for order]*:

Order! Order! It's almost time to start—Let's hear good Patrick Henry at his oratory art.

HENRY *[coming to speaker's stand and speaking very deliberately and dramatically]*: Friends, and fellow citizens, I'll try to make it short *[cheering]*.

You know the many grievances that all of us report *[signs of agitation]*.

I do not know the course you'll take—but, in my dying breath,

I know the course that I would choose—it's liberty or death!

DELEGATES:

[*M—in shocked tones*] It's liberty or death?

[*L—emphatically*] It's liberty or death!

[*H—more shocked*] It's liberty or death!

[*L—more emphatically*] It's liberty or death!

FRANKLIN [*shaking Henry's hand and patting him on back*]:

Our thanks to Patrick Henry for a noble contribution—

Will someone please step forward now and offer a solution?

[*Delegates press Jefferson who comes forward with a large scroll under his arm.*]

JEFFERSON [*speaking slowly and impressively*]:

We have heard the declaration of unfairness in taxation

From a tyrannical nation who exploits with exaltation.

DELEGATES: [*L*] Boo! Boo! a tyrannical nation!

JEFFERSON:

It is not with hesitation, or with doubt, or trepidation—

But in very desperation that we make this proclamation.

DELEGATES: [*M*] Yea! Yea! in very desperation.

JEFFERSON:

Every creature in creation has a right to his free station—

So we make this declaration [*exhibits scroll unrolled*] of the freedom of our nation.

DELEGATES: [*All*] Hooray! Hooray! the freedom of our nation!

[*Exeunt congratulating leaders and one another.*]

NARRATOR: But the price of freedom was dear—it wasn't long before the shot that was heard round the world was fired, beginning the greatest fight for freedom ever waged. And now [*change speaker if desired*]:

Listen, my children and you shall hear
Of the midnight ride of Paul Revere—

He had stationed a guard in the belfry tower
To watch for the British through every hour.

The signal to which the guard did agree
Was—"One, if by land, two, if by sea."

[*Indicates "tower" as the word is spoken—after speaker finishes, a flash of light is seen. Paul Revere shouts from the back of the assembly room and comes riding through the audience on his stick horse, followed by the British.*]

PAUL REVERE: The British are coming—
Make way! Make way!

BRITISH: The British are coming—Hooray! Hooray!

[*The British hide in "ambush" below stage or in the wings as Colonial army, led by Washington, marches on stage and drills to the tune of "Yankee Doodle." After a sufficient number of drilling commands have been given, a "shot" is fired from the British. Colonial army immediately ducks out of sight. In the battle which ensues, the British fire copiously with their bean shooters; the Colonial army keeps well hid except at command, "Ready, aim, fire," when they let go a volley of fire. After*

two or three charges the British fall heavily . . .]

NARRATOR: The battle raged fiercely for many a long year—and the patriotic beat of many a brave heart was stilled as one by one the first Americans lay down their lives for the first American cause. Until one glad day, there came the cry from the British forces:

BRITISH [*pleadingly waving white flag of truce*]:

We surrender! We surrender to the cause of the defender

And we beg on our bender—give us peace so sweet and tender.

WASHINGTON [*as army comes out of hiding*]:

They surrender! They surrender—you may all cease fire—

We have won the cause of freedom—our invincible desire!

ARMY: We have won the cause of freedom—our invincible desire!

NARRATOR: George Washington, the Father of his country was elected first president of the new republic, the United States of America.

ARMY: Three cheers for Gen'l Washington, the Father of our land!

WASHINGTON [*very graciously*]:

My thanks to all ye citizens who lent a helping hand. [*Raising his right hand.*]

I promise with the help of all to do my honest duty—

I've many plans for government—but this one is a beauty!

ALL [*interestedly*]: This one is a beauty?

WASHINGTON:

As our nation grows, and boys and girls all go to school—

They shall have to study history for that will be the rule.

But while they read its pages for the story it relates

Let them not regard their lesson as a lot of facts and dates.

ALL: Boo! Boo! A lot of facts and dates!

WASHINGTON:

For it is not just "where" and "when" that every lesson should impart

The instruction that is foremost is a message for the heart.

While they read about the battles and brave deeds that we have done,

Let them learn to know and love the cause of freedom we have won.

ALL: Yea! Yea! The freedom we have won!

WASHINGTON:

Let them learn to serve each other in the cause of liberty

For the crown of good is brotherhood from sea to shining sea.

And let them say with pride, "My country, 'tis of thee that I shall sing,"

And let them stand in loyal tribute as the bells of freedom ring!

ALL: Hooray! Hooray! The bells of freedom ring!

[*All sing "My Country, 'Tis of Thee" as freedom bells are rung.*]

[*Curtain*]

Have You Heard?

"Have you heard"—the password of the parish grapevine? If you haven't, you'll hear it when your phone rings. If you have, you'll hear it anyway.

The grapevine goes into operation as soon as Johnny or Ermintrude comes home with a report—a "gripe" in everyday language—about Sister, or about a classmate. Mama picks up the phone and tells another mama all about it; then each tells one more, and so on, the number of the informed growing in geometrical proportions. Before long the whole parish has the story with variations. And the result—possibly one perfectly good teacher is made ineffective for that school; perhaps she has to be transferred. Or some child is made out to be a little devil when he is simply a little too full of life.

In all fairness, a person is presumed innocent until proved guilty, and Johnny is not exactly an unbiased witness in his own case. When there is seeming cause for complaint against Sister, Sister is the one to receive it. In 999 cases out of every thousand she will have a reasonable explanation of the affair. In the one case where she may have been wrong she will appreciate the light that can be shed upon the child's actions. Sister can help the

home help the child. The home can help Sister help the child, but not by stirring up rancor in the hearts of others.

In all justice, Sister as a person has a strict, solemn, grave right to her good name and reputation; a right that yields to nothing and nobody—surely not to parish gossip; a right which she did not give up when she became a teacher. The fact that she is a Sister, a religious dedicated to Christ, adds solemnity to this right. Parish chatter, of course, can take away her good name, but in doing so it offends not only against charity but against basic justice. And parish chatter, no matter how powerful it may be, can never give back what it has taken away.

So, in all good sense, if Johnny or little E. comes home with a complaint, take it up with Sister. And don't be a repository for the neighbors' complaints—keep the Sisters' phone number handy and pass it on to your callers. The telephone can be a big help to Sister and to the home, but only if it is used to connect the two directly.—*Home and School Bulletin*, published by the League of Home and School Associations, Archdiocese of Milwaukee, edited by Aloysius Croft.

Iroquois, Plains, and Pueblo Indians

*Sister M. Amelia, C.S.A.**

Talk about Indians and you will have every child's attention from the first to the fourth grade. How little children love to play Indian every teacher is aware! What prompted the third and fourth graders to study about Indians was the interest aroused by a fourth-grade boy who brought to school an arrowhead he had found on his farm. The study of Indians then extended itself to comparing the Plains, Iroquois, and Pueblo Indians.

Objectives

1. To learn whether all Indians are alike.
2. To enlighten children concerning the manner of living when there were no modern conveniences.
3. To learn how well primitive man utilized the forces of nature to feed, clothe, and shelter himself.
4. To lead children to appreciate their own surroundings through a study of people who had to undergo many hardships.
5. To appreciate the degree of civilization built up by the Indians in various parts of the country.
6. To develop an appreciation of Indian background in American history, our Indian heritage.

*St. Francis College, Fort Wayne 8, Ind.

7. To appreciate what Indians have done for us.
8. To develop a consciousness of the relation between past and present.
9. To appreciate the hardships the Indians had to endure in order to adjust themselves to a new life when the white man invaded his country, and how hard it was to give up the free life of hunting and warring.
10. To develop a sense of need in working among the Indians, the duty of the present generation.
11. To develop a better understanding between the Indian and the white race.
12. To appreciate the work of the Catholic Church among the Indians.

Location of Indians

1. Iroquois Indians in the east
2. Plains Indians in the central part
3. Pueblo Indians in the southwest

Comparisons of Indians

Distinguishing characteristic, home, food, clothing, occupation, beliefs and religious ceremonies.

Iroquois	Plains	Pueblo
<i>Distinguishing Characteristic</i>		
Warlike	Wandering	Home loving
<i>Home</i>		
Long house made of logs covered with bark	Tepee made of 16 lodge poles, covered with buffalo skins sewed together	Pueblo houses made of adobe brick
Sixteen to 24 families	Opening on top to let out smoke	Houses built terrace upon terrace
Apartment marked off by skins or lattice work	Painting on tepee showed family deeds	Ladders used to climb different stories
		One pueblo housed an entire city
<i>Food</i>		
Deer, rabbit, squirrel, fowl, smoked meat, fish, corn, squash, nuts, seeds, roots, maple sugar	Main dish buffalo meat, deer, rabbit, fowl, wild rice, corn, roots, seeds, berries, grapes, acorn flour, maple sugar	Deer, bear, antelope, rabbit, turkey, corn, pumpkin, beans, squash, peppers, peach orchards
<i>Clothing</i>		
1. <i>Men</i>	Long buckskin shirt and sleeves and long leggings, beaded moccasins	Cotton loin cloths, woven fiber sandals, robes made of turkey feathers woven with yucca fiber, blanket
2. <i>Women</i>	Buckskin dress	Dress of tanned skin, sandals or buckskin boots, and blanket
<i>Occupation</i>		
Hunting, fishing, warring, tilling soil, gathering crops, weaving blankets and baskets, making clothes, tanning hides, felling trees and building lodges	Hunting buffalo, fishing, preparing buffalo skins for tepees, beadwork, making clothes, painting feathers and some gardening	Tending gardens, method of irrigation, making pottery, weaving robes and blankets, and hunting
<i>Beliefs and religious ceremonies</i>		
Believed in Great Spirit, Evil Spirit, and many subordinate spirits	Family altar contained sacred medicine of family	Kivas—underground rooms for ceremonial purposes and tribal secrets
Each season had its festivals and ceremonial dances	Long dances for success of hunt	Dances and ceremonials for bringing rain, plentiful harvest, and good hunting
Medicine men called to cure sickness and drive out evil spirit by chants and rituals	Medicine men worked all magic tricks to insure safe journey and safe return	Dances with beautifully painted masks and costumes
Masking in grotesque false faces	Sun dance	Life and religion built about changing seasons—dances of thanksgiving for harvest and rituals to beg gods to send rain and fertility
	Vision quest	
	Counting coup	

Correlations

Religion

- Work of early missionaries among Indians
- Martyrdom of missionaries
- Work of the Church today

Geography

- Making United States map and locating Indians
- Making plan of an Indian village
- Adaptation of Indian to his location

History

- Indian help given to colonists
- Indian character in our country (railroads built on Indian trails, Indian names of cities, rivers, lakes)
- Civilization built up by Pueblo Indians

English

- Writing short paragraphs on Indians
- Rules of capitalization and punctuation stressed

Teach Indian poems
Choral speaking
Elimination of "and's" through oral expression

Music

Study of rhythm
Study of various Indian songs peculiar to the tribe

Art

Studying Indian design and color
Construct, paint, and color Indian homes
Weaving baskets and blankets
Making pottery

Vocabulary Building

Iroquois, Plains, Pueblo, tepee, wigwam, adobe, terrace, deer, buffalo, moccasins, breechcloth, medicine man, counting coup, Kiva

Review**Answer Yes or No**

- | | |
|--|-----|
| 1. The Iroquois Indians lived in a long house. | Yes |
| 2. The Pueblo Indians lived in a tepee. | No |
| 3. The Plains Indians lived in a brickhouse. | No |
| 4. A tepee looks like a tent. | Yes |
| 5. A pueblo looks like an apartment building. | Yes |
| 6. Moccasins are worn on the hands. | No |
| 7. The buffalo lived on the plains. | Yes |
| 8. The Pueblo Indians counted coup. | No |
| 9. The Plains Indians stayed at home. | No |
| 10. The Kivas were underground rooms. | Yes |

Underline the Correct Word in Each Sentence

- | | |
|--|-----------------------|
| 1. Tepees were covered with (stones, skins). | skins |
| 2. Plains Indians lived on (chicken, buffalo). | buffalo |
| 3. Indian women ground (corn, oats) into flour. | corn |
| 4. Iroquois Indians were (warlike, peaceful). | warlike |
| 5. Counting coup means (counting chickens, counting a brave deed). | counting a brave deed |

- | | |
|--|--------------|
| 6. A Kiva is (a dining, an underground) room. | underground |
| 7. Pueblo Indians were (home loving, warlike). | home loving |
| 8. Plains Indians had a (family altar, Kiva). | family altar |
| 9. Indians believed in (one God, many gods). | many gods |
| 10. The wandering Indians were the (Pueblo, Plains) Indians. | Plains |

Match

- | | | |
|----------------------|----------------------|--------|
| 1. Pueblo | a) East | 1. — c |
| 2. Iroquois | b) Central | 2. — a |
| 3. Plains | c) Southwest | 3. — b |
| 4. Longhouse | d) sundried brick | 4. — e |
| 5. Adobe | e) about 24 families | 5. — d |

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Permanent Records

*Sister M. Stephana, O.P.**

WHAT was her name, that migrant senior who had entered the academy in October, because her dad had been transferred to our city; and who had left in December, because of another transfer? She'd left a trail of pleasant memories behind her, had even written, saying how "at home" she had felt here. But her name had slipped your memory. Well, you'd just trace it through permanent record cards. She'd been here long enough to have one.

So you go to the file and pull out all the A's, then the B's, and so on down the alphabet, hoping to find her name. In your search you're struck by the realization that comparatively few of the cards are filled out for the four years. It had not occurred to you before that so many linger with you only a little while, and then pass on; that though your school is always crowded, and "your children never grow up," even in the lower classes there is an ever changing personnel.

You're not looking at the figures and letters on the cards, — you're not interested now in transcriptions, but only looking for a name. But in that quest, what a procession! And what memories, not of lessons in books, but of personalities, and little human incidents!

Here is Virginia, who, when she showed

*St. Agnes Academy, Houston 4, Tex.

you the child's dress she had made in domestic art class, was reprimanded by you for being so careless as to have all the dog figures in the material upside down; and she defended her point by saying,

"Sister, they're upside down to you; but the little girl who is wearing the dress will look at them the other way." And you wished you were gifted with Virginia's insight into others' views.

Here is freckled-faced, mischievous Rosemary, who had such a distaste for regimentation that she always did her Saturday cleaning on Thursday so as not to be obliged to do it on the regular day.

Here is Zelda, who enjoyed "shufflin' Sambo" so much that you hadn't the heart to turn out the hall light even after she had staged her tenth exhibition of her prized Christmas toy. And here is her chum, Nell, who could usually be found in free periods poring over a storybook, her face hidden under a shower of soft, brown curls.

Here is Estelle, the all-to-all Jewess, who was always the most enthusiastic one of the crowd about Christmas, because "It just does something to you."

Here is Lucille, whose anger with you popped out all over her paper, because of your insistence on participation in the Ameri-

can Legion's "Poppy Day" essay contest. The essay she wrote, muttering to herself about "slave drivers" and "people made of iron" was such a scintillating production that it won first prize, a shiny ten-dollar gold piece — a surprise when she received it, for she had forgotten the whole incident.

And on and on files the procession of years and years of schoolgirls, who have left permanent records on your mind and heart, much more meaningful than those in the grade file in the office. Now the children of many of them are in school, and you often catch the same smile and mischievous twinkle of the "little girl of long ago." Sometimes you even forget and call them by their mothers' names — a mistake which usually provokes a smile and a friendly, knowing look. Yes, these girls had left permanent records.

But had they carried away in their heads and hearts mutual records? Was their teacher's personality as much a factor in influencing their lives as were their algebra and Latin lessons? Or were their teachers more concerned about "examples" than about *example*? You're not concerned about scholastic records now; probably they're not, either. You can laugh now over seeming tragedies in yesteryear's classroom. You hope they can, too.

But what is their attitude about their school days? What permanent records of *you*, your kindness or lack of it, your patience or lack of it, your fairness or lack of it, your outlook on life, your attitude toward God's design, do those girls, *your* girls, keep of you?

Vitalize Your Bulletin Boards

*Sister M. Isabella, O.P.**

A colorful, challenging bulletin board keynotes the activating interests of a classroom. Children like to feel that their classroom is their responsibility. When such is the case, they take pride in seeing that it is well kept. This applies in a very special way to the various bulletin boards in the room. Try it. It works!

By and For the Children

In their club meetings, have the children elect a chairman, who will select a committee for a particular period of time. If the teacher shows interest and enthusiasm, it will carry over to the participating pupils. She should act merely as a guide. If she does any of the actual work, the initiative and vitality of the children's plans will be lost. Once pupils comprehend the fact that the project is theirs, they vie with one another to think up more clever designs as the months pass.

Take the main bulletin board. If its neutral gray or tan has taken on a darker shade due to age, or usage, suggest that lengths of colored paper cover it. Even sheets of paper 12 by 18 in. will serve the purpose. This can be concealed skillfully by using straight pins, and running them down through the board. The choice of colors to be used in planning a clever array should stem from well-presented lessons on color harmony.

Border Designs

Borders often add an interesting touch. One might take its cue from the season of the year, or from a particular activity in which the children are engaged. For instance, in the intermediate grades, in September, a border might consist of attractive slates with cleverly designed frames. These might have rolls of paper attached by lengths of yarn, to resemble chalk. Among these might be interspersed pencils and pens, rulers and books of varying size and color.

A Lesson in Lettering

The age of the children may decide the material to be considered. Children of the middle and upper grades usually are interested in religion, news, sports, science, music, art, and activities. Making well-cut letters for these topics offers an opportunity for a lesson in the recognition of good lettering. It is an excellent time to emphasize the fact that the lettering devised by the old Romans is still the most perfect type used. Bring out the fact that they avoided monotony while preserving a desirable amount of uniformity by devising a definite size for each letter. Present an actual lesson in the cutting of letters. Select a unit and explain that the Romans designed their alphabet in this way. Letters such as A, C, and D were to be as wide as the unit; while some

such as R, K, and X were to be two thirds of the designated unit. Others such as E, F, and L were to be half as large as the original size. The children already know that M and W are extra wide. Such a lesson demonstrates to them that all letters cut the same size in block form are in poor taste.

Material for Display

A wide variety of material may be placed on the bulletin board. Religion, for instance, if handled correctly, can be a definite stimulus to make pupils Catholic press conscious. Arresting articles on Catholic personages suffering for their faith; the Church's views on current events; pictures of interest to Catholics, all serve to broaden one's viewpoint on the Church universal. In our own room, we are not above putting up some of the cartoons from certain nationally read Catholic magazines that happen to strike our sense of humor.

News may include articles of national and local interest on the grade level. Motivate the children to watch for the Catholic reaction to some of these events and to compare the Catholic treatment with that of secular publications. This one habit could take on a Christopher aspect and so become a vital and living continuous thing. Sources for the articles may be the daily newspapers, the better news

magazines, and various papers prepared especially for children.

Our Christian Heritage

Since our emphasis is in building growth in Christian social living, materials on art, music, or science can serve as a challenging realization of our marvelous Christian heritage. Under art, if the Middle Ages are being studied, might be placed a collection of pictures of some of the cathedrals of the times; or details such as *The Smiling Virgin of Chartres* to illustrate sculpture; some famous wood carvings such as the stalls in the now *Anglican Cathedral* of Lincoln or the very beautifully designed *Chalice of Saint Remi* to familiarize the class with perfection in metalcraft.

Modern liturgical art may be presented by means of pictures which portray its grace, dignity, and simple beauty. Attention may be given to symbolism. Articles on the small groups all over the country who are interested in the return to real Christian art would add appreciably to our liturgical mindedness.

Music Hath Charms

Music offers a charm all its own. There are so many things from which to choose: composers we are studying; sketches from their lives; notices of movies we are going to have about them, as *The Great Mr. Handel* or *The Melody-Master* (Schubert); and items announcing the latest albums of their works. Here, too, ads of modern albums for children and teen agers have their place. Notices and



Catholic Book Week display at the School of the Immaculate, Towson, Md. The school is in charge of the Sisters of the Third Order of St. Francis from Glen Riddle, Pa.

*St. Mary's Academy, Cheyenne, Wyo.

articles, and pictures of modern concert artists, composers, and directors of note, who are appearing currently on the radio, or who are to play in our locality add to the cultural background of our social living. At the same time, holding tangibly to the Christian part of that living, we usually put up at least one piece of Gregorian Chant in its original notation. Its Latin gives us an excuse to try our ability at manuscript. Any of the art mediums can serve to make this an attractive piece of work.

The boys usually claim the science corner for their own; but not without difficulty. They delight in bringing in articles from the latest airplane developments to the newest medical discoveries.

The activities section gives the children an opportunity to put up their cleverly worded or illustrated notices of Girl or Boy Scout gatherings; club meetings; altar boy practice; basketball schedule; coming parties; or school events which do their part in forming the type of boys and girls we are proud to claim.

Season Always Seasonable

If the bulletin board is to suggest the time of year, autumn leaves of all types, sizes, shapes, and colors form an inviting border for that period. The lettering for the various topics can be formed by shaping the small leaves to represent the words.

One group formed a Thanksgiving border by cornucopias from which tumbled a harvest of fruits and vegetables. Again the Christmas design was made up of small holly leaves, and clusters of berries with tall slender candles placed at discreet intervals. Here, too, they formed the lettering from the decorations, keeping in mind the proportionate sizes.

January may be announced by an old-rose background showered with delicately cut white snowflakes accompanied by white lettering. Straight pins are the most practical means of attaching these.

February may call forth patriotic designs such as silhouettes of Mount Vernon, Washington monument, the White House, log cabins, Lincoln's monument, axes, cherry trees, or other things connected with these two men. By way of variety, one group chose to illustrate scenes from the books of famous authors born in this month. And, of course, the bulletin board is the natural place for an all-out effort to visualize the importance of Catholic Press Month.

It goes without saying that St. Joseph and St. Patrick with their symbols claim March; but maybe you have other ideas. Just try them on your children. You'll be amazed at the suggestions that come tumbling out from illustrations of March winds to lambs and lions. If the penitential season takes prominence through most of the month, the possibilities of presenting ideas to activate a living Christian faith are almost unlimited.

April may bring with it the startling splendor of the Resurrection, which opens the floodgates to all sorts of liturgical symbols. Even the fragile butterfly comes in for its share of glory as a symbol of our Saviour's risen glory. If you have a separate bulletin

board, as we have, for large liturgical projects, your main one might be enlivened by a colorful basket of eggs, bunnies, or whatever ideas of Easter your group level wishes to express.

And May? How about a silhouette of our Lady surrounded by the gayest of spring flowers as a border. The making of each flower accompanied, perhaps, by a Hail Mary

or an aspiration, will plant a beautiful garden of love.

Whatever you do, vitalize your bulletin boards. Create pride and interest in them. They can open up to you and to your pupils undreamed of fields for putting forth today's fruits of our treasured Christian heritage. Accept the challenge!

Decimal Rummy

Teaching Parts of the Dollar

Sister M. Joan of Arc, C.S.A.*

The need for drill in mastering the parts of the dollar had always been a challenge to me until I devised a workable, yet enjoyable, game to supply that need. I call it *Decimal Rummy*.

The aim of the game is to teach the children to see quickly the relations among the fraction $\frac{3}{4}$, the pure decimal .75, the mixed decimal $.7\frac{1}{2}$, and the percentage 75% and subsequent like parts of the dollar.

My experiment with the game over a period of two years convinces me of its usefulness in the classroom. Although decimals are taught in the sixth grade, my pupils hardly seemed ready for such intensive manipulations. Greater success was achieved with seventh graders. The fact that interest was sustained and genuine delight was demonstrated even by junior high school boys and girls convinced me of the value of this device.

How to Play the Game

An atmosphere of card playing should be established because children play with a standard-sized deck of forty cards on which are lettered the specific decimal skills the teacher wishes to stress.

The rules for the game are few and simple. Incidentally, they were made by the teacher and pupils according to the difficulties encountered in the process of learning the game. They are as follows:

1. Four players form a group.
2. Cards are dealt singly until all players have ten.
3. Upon receipt of cards, players arrange possible sets of four in hand.

4. Proceed as in ordinary Rummy by drawing one card from the right hand neighbor.

5. If the card pulled matches with the proposed set and, if the set be completed thereby, the completed set may be placed on the table.

6. Continue to draw until the second set of fraction, pure decimal, mixed decimal, and percentage is complete.

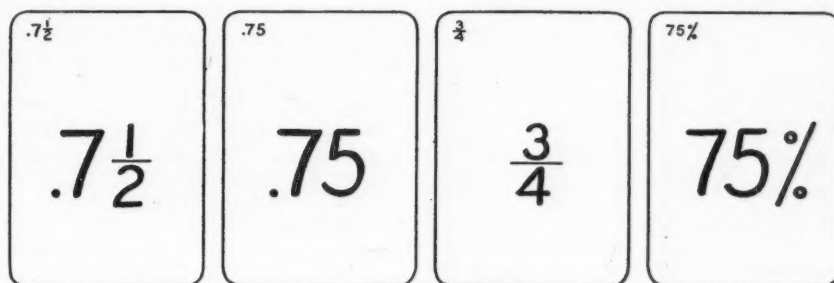
7. The player securing the two sets first wins the game. In order to avoid breaking a nearly finished set, a player may lay face downward an incomplete set of three cards, for instance, $\frac{1}{2}$, .50, and .5.

8. Teacher should check all sets to make sure the children have matched the sets correctly. Have children write the completed sets on the board if the teacher is too busy at the time to check them.

In introducing the game the following procedure is recommended. Select four apt pupils and play the game once or twice with them outside of school hours. These, having learned the techniques, can act as advisers when the entire class plays. Have on the board or chart the rules and the decimals the children may find in the decks.

A few suggestions may not be out of place. This game lends itself conveniently for open house sessions where pupil activity, not teacher activity, is chiefly sought. The rainy day problem is solved also with a few decks of *Decimal Rummy* within easy reach. Play the game during class time until all have learned how to play it. An occasional game instead of the regular arithmetic period is a strong incentive too. To test the effectiveness of the game, follow it up with a quiz. Note the results!

*St. Ann's School, Walker, Kans.



The Cards Used for Decimal Rummy.

Grades 6, 7, or 8

Correlating Bible History and English

*Sister M. Joan of Arc, S.S.J.**

The following dramatization of the "Life of Moses" has been tested and found quite suitable as a classroom performance. It fully justified the time used in producing it for diverse reasons. One epoch of the Old Testament was made more vivid and easily recalled later by the pupils; the continuity of the subject matter made for a general interest and a manifestation of co-operation among the members of the class. Easily obtainable draperies, scarfs, etc., served as costumes. No one player was burdened with long lines to memorize; the numerous characters provided at least one part for a fairly large class while, last but not least the boys and girls took avidly to playing a Bible history story. A few general suggestions might here be in order. The performance may or may not be in the form of a radio broadcast. If it is, the assembled observers may act as the studio audience and the pupils of each aisle of the class may be given all the principal parts of one particular act or scene; different boys may appropriately take the part of Moses as the scenes depicted represent widely separated periods of the life of Moses. Number all parts making initial rehearsals smoother; one scene may be practiced daily during the composition or literature period. Initial organization should begin about six weeks before the holding of the final performance in order to allow for inevitable interruptions. This play may conveniently be used as either a classroom or a general assembly program at almost any time of the year.

THE LIFE OF MOSES

Act One — The Finding of Moses by the Daughter of Pharaoh

Scene One — Moses Is Placed Among the Sedges

[Enter mother carrying baby, and daughter with large basket.]

MOTHER: Daughter, what shall we ever do with the baby? Your father has already been taken before Pharaoh and I fear that your little brother will soon be killed as so many of the Israelite baby boys have within the past few weeks.

DAUGHTER: Couldn't we hide him in some way, Mother?

MOTHER: Perhaps — and if he were discovered by some kindhearted Egyptian lady she might grow to love him; in that way he would be saved. I feel that the good God has something very special for this dear creature to do in life.

DAUGHTER: Let us pray, Mother, and God may show us some means of saving him. [They kneel, pray fervently, and then rise.]

*Sacred Heart School, Niagara Falls, N. Y.

Mother, could we not put him in this lovely new basket which cousin Meria gave us today?

MOTHER: Yes, Child [she places the baby in the basket and then looks about her] — and we will put the basket among the sedges, here. Let us be quick for I hear a party swiftly coming this way now. You stand near this tree and watch while I go a little farther away. Listen closely, find out who it is if you can, for they may want to take your little brother. Come and tell me all that takes place as soon as you can. [The mother goes off to one side and the girl takes her place near a tree.]

PHARAO'S DAUGHTER [enters with her maids and soon spies the basket among the sedges]: Oh! see what is in this basket, do look, my ladies — a beautiful baby. Is he not dear? Of course, he is a Hebrew child but I am going to ask my father if I may take this little one and raise him at the court. No one will ever know who he is.

LADY: Yes, my mistress, I think, that would be a lovely thing to do. He is wonderful looking. [She takes child, hands him to her mistress and steps back to allow the other ladies to take a close look at the child.]

PHARAO'S DAUGHTER [notices the sister of Moses as she slowly comes from behind the tree]: Little girl, would you help me to find some Israelite woman who would take care of this little baby for me?

SISTER OF MOSES [showing delight]: Surely, my Lady. I shall go and find someone right now. [She runs to the mother; they whisper together and come together to present themselves to the daughter of Pharaoh.] This woman will be glad to do this service for you, my Lady.

MOTHER: Yes, indeed, my Lady, I shall be glad to serve both you and the baby for I myself once had a dear little child. [She takes Moses from the daughter of Pharaoh.]

DAUGHTER OF PHARAO: Come with me to the palace. [They all go off together in a procession after the daughter of Pharaoh.]

Scene Two — The Court of Pharaoh

DAUGHTER OF PHARAO [presents herself before her father]: Oh! Father, I just found this dear child among the sedges of the river. I was afraid that your soldiers would find him and kill him. [Points to child.]

PHARAO [looking closely at the child]: Daughter, you know that the child is an Israelite; tell me what do you want me to do.

DAUGHTER OF PHARAO: Father, I think that we should have a child around this palace. Please, let me keep him. I am so tired of all the entertainment and banquets we have continually that I shall be glad of a new interest.

When he grows up we can have him trained in the ways of the court. [Kneels] Please, Father, do this one great favor and I shall truly know that you love your daughter.

PHARAO: Well, you don't hesitate to make any kind of request and I reluctantly say, yes, but remember, my daughter, that you are entirely responsible and must take the consequence of any harm this individual may bring to our nation.

DAUGHTER OF PHARAO [joyfully]: Oh! thank you, Father; I'll see to it that he is brought up as befits a noble Egyptian. [Bows low and leaves escorted by her ladies and the mother of Moses carrying him.]

PHARAO'S ATTENDANT: Noble Pharaoh, I fear that you have acted unwisely; however, you have made a promise which you must now keep. It is now time to start for the banquet hall. Allow me to assist you. [Pharaoh's attendants bow and follow him off to the banquet hall.]

Act Two — The Burning Bush — The Miracle

Scene One — The Burning Bush

MOSES [enters walking slowly and talking]: To the last, I did all that I could for my own race, the Hebrews, but the cruelties of Pharaoh to my people were beyond everything. I have now been in Arabia for forty years and I pray God that He show me some way that I may help His chosen ones. Perhaps, it is just as well that Pharaoh did try to have me killed or I would not now be free even to try to find out a way to aid my own suffering people. [He walks slowly to other side of stage to show change of place and time.]

MOSES [Takes up shepherd's crook, looks about as for sheep then suddenly stops before a large bush]: How strange that bush looks — I believe, that it is burning — but it does not seem to fall apart.

VOICE OF GOD: Do not come nearer — stand where you are — remove your shoes — this is a holy place. [Moses removes shoes, bends low in prayer.] Moses, I have seen the great afflictions of the Hebrews and I am about to deliver them from their bondage. I desire that you lead them from the land of Egypt to a new country which I shall show you.

MOSES: But, my God, though I am full of sorrow at the troubles of my people, I am not strong and I have a slowness of speech which I fear would prevent me from being a good leader.

VOICE OF GOD: Moses, do not fear for I shall be with you in all your ways. Go and join your brother Aaron who shall be your spokesman and support.

MOSES: Amen, my God, I go to do Thy will. [Moses rises and walks slowly off stage.]

Scene Two — Moses and Aaron Before Pharaoh

[Pharaoh and his attendants enter and advance to the throne — Moses and Aaron then enter and present themselves to Pharaoh.]

PHARAO: What are you two doing here in my presence? You have already done enough in my land.

MOSES: Oh! Pharaoh, well do you know our intent in coming before you. It is but to plead for the freedom of our people whom God would have to dwell in another country and not as slaves.

PHARAO: Be gone from my sight, you two troublemakers. For your boldness you shall be justly punished. Leave this Palace [*points as he rises*].

AARON: Pharaoh, my brother Moses has been commissioned by the All High to lead our people to a new land. Behold the power that he has bestowed upon us. [*Throws his rod on the floor then picks up a snake.*]

PHARAO [*Pharaoh and his attendants arise as in fright and anger*]: For this show you shall suffer doubly; get that snake from my sight.

AARON [*Aaron and Moses leave but turn back as they go*]: Pharaoh, you shall rue the day that you have made this decision; I warn you that God is on the side of the Israelites.

Act Three — The Paschal Lamb — The Departure for the Promised Land

Scene One — Home of an Israelite

[*The family stand about a table — dressed for a journey.*]

FATHER: Tonight, my children, after the closing prayer we shall start out to meet our friends for it is almost certain now that we shall soon be able to begin our journey for the Promised Land.

MOTHER: As God has commanded, we have eaten of the Paschal Lamb, the unleavened bread, and the wild lettuce. All is now in readiness, I believe.

FIRST CHILD [*hands dish to the father*]: Father, do not forget to mark our doorpost with the blood of the victim.

FATHER: Yes, my child, you may carry the dish for me. [*Father and child go to the door and he paints the casing then returns to the table.*]

SECOND CHILD: The angel of the Lord may pass at any moment, don't you think so, Father?

ANGEL [*slowly approaches door with raised sword — looks at blood on door*]: Peace be here.

THIRD CHILD: Oh! Mother, didn't that angel look beautiful?

FATHER: Let us thank God for His goodness. [*All kneel and raise hands in prayer.*]

MOTHER [*looking about*]: Is everyone ready now?

FATHER: Yes, Mother. All is ready.

FOURTH CHILD: But, Father, I have no staff; did you not say it was to be a long journey.

FATHER: Yes, child, and here is a staff for you — and now we must hurry for we are to meet the others at the Great Cross Road.

[*All gather up bundles, following after father and mother.*]

Act Four — The Israelites in the Desert

Scene One — The Manna

[*The people are gathered around listening to Moses.*]

MOSES: My people, how can you murmur against God so? You would not want to be again in Egypt as slaves? I tell you that the good God will send some aid as He has done so many times before. Remember the crossing of the Red Sea, the pillar of smoke by day as well as the pillar of fire by night. He has ever been mindful of us. Come to me here tomorrow and I promise you that you will not be disappointed. There will be something to relieve your hunger. [*Moses kneels to pray and the people walk slowly away off stage — to show passage of time. — They return and Moses rises, looks about him, and begins to pick up Manna which they in turn start to gather.*] God will send you a supply of this food every morning but you must arise early, come and gather just enough for the one day alone.

FIRST ISRAELITE: We are very sorry that we lacked confidence in God and will do as you say.

SECOND ISRAELITE: This tastes good. [*All the others begin to speak together*]: Yes, yes, it is so sweet and satisfying.

MOSES: Amen, my people, let this be a lesson to you. Do not forget that we continue our journey tomorrow and God will provide for our wants.

[*People go off eating Manna.*]

Scene Two — The Water

[*Moses leading, the people enter. The people are murmuring and pleading that Moses provide water.*]

MOSES: Yes, my people, I know that you are thirsty but I have done my best. Our runners have been gone all day and will soon return — perhaps with the good news that they have found a supply of water. Here they come now. [*Moses points to the runners who advance as the people watch them eagerly.*] Did you find a water supply?

FIRST RUNNER: No, my Lord, and we have lost no time since we left this morning.

SECOND RUNNER: We are weak from thirst and the rough journey has made it even worse.

MOSES: Yes, I am satisfied that you have done your best. Let us all kneel and implore God to send us His assistance. [*They pray, then all rise and Moses walks toward a hillside, raises his eyes to heaven, strikes a rock — acts impatiently and then strikes again.*]

ISRAELITES: Oh! the water is coming; get the jars quickly. [*Moses stands in prayer while the people get the water in jars and vases, then all walk slowly off stage.*]

Act Five — Mt. Sinai — The Ten Commandments — The Death of Moses

Scene One — The Ten Commandments

MOSES [*enters leading the Israelites*]: Behold Mt. Sinai, my people [*People stand in groups while Moses goes off to pray, then returns.*] Remember always, my people, all that God your Father has done for you. He is to give you a very special message; one that you must never forget.

ISRAELITES: Speak unto us, Oh! God! [*Thunder is heard, also a trumpet; the people*

act afraid and kneel looking at the summit of the mountain.]

VOICE OF GOD [*recites the Ten Commandments and the people repeat each one, then slowly arise and leave as if still in prayer.*]

Scene Two — The Death of Moses

MOSES [*enters leaning on the arm of two Israelites; a crowd follows*]: I fear I can go no farther.

FIRST COMPANION: We are now within a short distance of the Promised Land; would that you could go even slowly and we could take turns in carrying you; we could reach the place by tomorrow.

MOSES [*sinks down — all gather around — a rest is put to his head*]: I cannot go with you, my people; God calls me; May He bless you all. [*Moses raises his hand — lets it fall and his head drops in death.*]

Precaution Against Polio

If Polio Hits Your Area This Year

Avoid crowds and new contacts in trains, buses, or boats, if possible; avoid crowded places where you may be close to another's breath or cough.

Avoid overfatigue. Too active play, late hours, worry, irregular living schedules may invite a more serious form of the disease.

Avoid swimming in water which has not been declared safe by your health department.

Avoid chilling. Take off wet clothes and shoes at once. Keep dry shoes, sweaters, blankets, and coats handy for sudden weather changes.

Keep clean. Wash hands after going to toilet and before eating. Keep food covered and free from flies and other insects. Burn or bury garbage not tightly covered. Avoid using another's pencil, handkerchief, or any utensil or food touched by soiled hands.

Quick Action May Prevent Crippling

Call Your Doctor at once if there are symptoms of headache, nausea, upset stomach, muscle soreness or stiffness, or unexplained fever.

Take His Advice if he orders hospital care; early diagnosis and prompt treatment are important and may prevent crippling.

Consult Your Chapter of the National Foundation for Infantile Paralysis for help. Your Chapter (see local telephone book or health department for address) is prepared to pay that part of the cost of care and treatment you cannot meet — including transportation, aftercare, and such aids as wheel chairs, braces, and other orthopedic equipment. This service is made possible by the March of Dimes.

Remember, facts fight fears. Half or more of those having the disease show no after-effects; another fourth recover with very slight crippling. A happy state of mind tends toward health and recovery. Don't let your anxiety or fear reach your children. Your confidence makes things easier for you and for others.

Aids for the Primary Teacher

NUMBER NUTRIENTS

V. MISCELLANEOUS EXPERIENCES

*Elizabeth C. Schreiner**

The children in my first grade enjoy marking the weather on calendars about six months out of the school year. I put the numbers on the one for September and the children continue the project in the following months. They decorate the calendars with appropriate designs and cut out colored paper symbols which tell the kind of weather. They dictate the descriptive words they wanted to use and I write them on a large sheet of paper to put beside the monthly calendars. The symbols used were: sunny—a cutout yellow circle; cloudy—an irregular oval blue cloud; rainy—a purple umbrella. Although all children cannot read all the dates, they are being exposed to one or more use of number.

Thermometer

The thermometer fascinates little children. I do not attempt to teach much of the science of the thermometer, but simply the fact that the mercury goes up and down as the weather becomes warmer or colder. Some children find it difficult to read the thermometer; to those I try to give an idea of large spaces—10 degrees apart at first.

We have made a toy thermometer from a long piece of wood, cutting a hole near the top and bottom through which runs ribbon, half the length red and the other half white. The lines on the thermometer and the degrees from 20 below to 100 above zero are made with India ink.

Children come rushing into the room on cold mornings to move the red ribbon down to match the reading on the thermometer outside. I do not believe all children need to be able to read the thermometer, but it is another one of the aids in development in number through real, meaningful situations.

Height and Weight

So many of the records we keep are valuable, not because we use them as devices for teaching number, but because they afford many examples of the use and value of number. For instance, our height and weight chart is extremely valuable in showing relationship of size and number. A record of growth of a plant, number of flowers blooming, number of leaves appearing—all develop concepts of size, shape, and amount of growth.

Planning Work

In planning our work for the day, we have

*Linden Avenue School, Glen Ridge, N. J.

a definite order and usually use numbers. A typical daily plan worked out together by my class and me might read:

What shall we do today?

1. Go to assembly
2. Read
3. Put figures on our number chart
4. Go out to recess
5. Take a rest
6. Drink our milk
7. Play games in the gymnasium
8. Have a story
9. Write a letter to Nancy
10. Go home for lunch
11. Read
12. Work on our scene (choose committees, make houses, draw the background)
13. Discuss what we did today
14. Sing our good-by song and go home

Of course some days will have fewer and larger blocks of time, but all demonstrate the use of lists and of numbering.

Making Booklets

My pupils enjoy putting papers together and making individual and class booklets, with the pages numbered. They put numbers on lockers and use numbers in many situations where I would not expect to find them.

We have an address and telephone book containing the names and information about each child in the class, the teacher, and the principal. That, of course, was not all done from memory; some children had no idea of their telephone number, but we looked it up in a telephone book. We became familiar in a simple way, with the use of alphabetical listings.

As has been mentioned earlier, my present class has learned quite well the meaning, use, and relationship of a cent, nickel, dime, and quarter. They can deposit only amounts in multiples of 5 so have learned to count by 5's and by 10's quite well.

They know that their milk bottle in school is a half pint and we have compared its capacity with a pint bottle and a quart bottle. They are quite sure of a dozen, but we have not done much with that quantity yet. They can judge the time; many can tell the even hour, and some the half hour.

I give no special help in telling time unless a child asks for it, because I believe it is quite difficult for many first graders.

Fractions of course are always cropping up

in first grade and some children learn the term one half early in the year. Some learn one fourth, also, but few use it. We fold our paper in half, one half above crease and one half below. We divide our class in half for games. Children divide apples and cookies in half and I really watch and try to correct such errors in thinking as, "Give me the big half." Children quickly see the nonsense of such a statement when you ask what they mean by dividing something in half.

Use of Yardstick

Situations involving the use of measurement have been met readily by some of the boys in the class. In planning a large mural they had to use the yardstick for measuring. One child said they needed two stick lengths and "This much." Some of the more alert and mature boys said "That stick is a yardstick and that means it is 3 feet long, so we need 3 feet and 3 feet and 2 feet—that makes 8 feet."

From there we found the meaning of 1 foot, 1 yard, and later discovered that our rulers were 12 inches long and that made 1 foot.

I know that comparatively few know that 12 inches make a foot and 3 feet make a yard, but most of them have measured books, papers, etc., and can measure fairly accurately any number of inches from 1 to 12. They know the term "yardstick," but are not fully aware of the meaning and use of "foot" and "yard."

Their quantitative speaking vocabulary has increased in volume and now I am building slowly but consistently a comparable reading vocabulary.

Number in Reading

Our reading charts and books, even basal readers, are comprised of numerous quantitative terms, so it is not hard to build systematically a meaningful set of concepts.

As one example of the use of the basal reader as a means of developing number words, I would mention here the Alice and Jerry books which I use with one of my groups in reading. In its first preprimer it has on one page:

One little
Two little
Three little kittens!
One, two, three!

In its second preprimer we find quantitative words of size.

Jerry said,

"I like to ride in boats.
I like to ride in big boats.
I like to ride in little boats."

Supplementary books, also, contain many nutrients in building a reading vocabulary in number. Children use number words writing stories when they reach that stage. So far few are ready.

Writing Numbers

Children often ask to see how words look. One day after we had learned the words, one, two, and three, a child asked how four looked, another asked for five, and so on. I wrote some on the board, but when a large majority showed interest, I took a large chart from the closet and put it on the bulletin board. It contained the numbers and names of numbers from 1 to 10 with each number illustrated.

Some teachers feel that little children cannot respond to any kind of testing. Well, I believe that much evaluating in first grade can and should be done by constant daily observation, but occasionally I try a little test when I am quite certain everyone knows the step I am testing.

I may even say to the class — with a twinkle in my eye and a smile on my face — "Would you like to show me today that you still remember how to write by 2's to 10?" or perhaps I am planning an art lesson — "How many remember how to place a ruler on the

paper when you measure? Can you draw a straight line from the top of the paper to the bottom to make a margin as wide as your ruler?"

They love to be challenged and they respond to praise and wilt under criticism. I make light of errors in first grade and always emphasize any errors I make. This, I have found, gives children greater courage to attack new problems without fear of not meeting success. The fear of failing can become fatal to a little child, if it is not overcome early.

Number Devices

There is a large field of opportunity for applying hundreds of number nutrients in my teaching this year and every year. I need a reference library in teaching number, just as I need one in teaching reading. There is a difference however in the type of material which I have now and which I plan to add to my arithmetical equipment in that it will contain more concrete, illustrative, and self-discovery material than my reading library.

A Unit on Houses

*Sister M. Rosaline, C.S.A.**

These are the days of building new homes. Material shortages due to the war are gradually being lessened. On the street next to our school several new houses are under construction. The children are vitally interested, for some of them are going to occupy these as their homes. Reports of the daily progress on these building projects have aroused class interest. This interest is heightened by a display of posters picturing model homes, the different laborers at work, the materials needed. Outline maps spotting the sources of these materials are also on display.

To make the children aware that homes are needed the world over, and to elicit contributions toward a fund of information, the following questions proved very profitable: What is a home? How does a home serve man? Are all homes alike? Where could one find people who live in homes that are not like ours? What makes your home and other homes such pleasant places?

Objectives

To teach the children how necessary it is for man to adapt himself to his region and its natural resources.

To instill an appreciation of the comforts available in an American home.

To stress the principle that the earth and its equipment has as its purpose from the Creator man's proper use of it.

To learn that we, as Americans, have a duty of sharing with our less fortunate neighbors.

To instill the personal duty of making a

constructive contribution toward a happy home.

To create friendly feelings toward people who have to live differently from the way we do; not to consider them queer or inferior to us.

To acquaint the children with terms applicable to homes and the home usage of peoples in other lands.

To discover what is being done to provide homes for displaced persons and returned veterans.

To instill a sense of respect for property.

To distinguish between nomadic and settled peoples.

To develop an interest in home life.

To lead the children to express themselves by means of construction work, paper cutting, and drawing.

To lead the children freely to express themselves orally and by means of written work.

Homes to be Studied as Types

Nomadic Peoples

- a) Dwellers in the Malay Peninsula
- b) Dwellers on Baffin Island or other Eskimo peoples
- c) Dwellers on the Steppes of Eurasia
- d) Natives of the Congo region
- e) Natives of the Amazon region
- f) The Bedouins of the Sahara

Settled Peoples

- a) Natives of the Andes
- b) The Egyptians

- c) The Bengalese
- d) The Chinese
- e) The Norwegians
- f) The Mexicans
- g) Europeans of as many countries as the interest will carry
- h) Americans, primitive and modern

First we studied the homes of nomadic peoples. We found that these homes had to be of such construction that they could be moved easily or replaced by another of similar materials in the new region chosen for settlement. The children of the class were greatly interested in the reasons why each people found it necessary to move so often. At this point the children brought in pictures of Malayan huts, of igloos, of the yurt or winter home of the people living on the Steppes of Eurasia, of grass huts, and of the Bedouin tents. They also brought such things as toy reindeer, articles made from rubber which they thought might possibly have been brought from the Amazon, and mission magazines which were rich in pictures of some of these nomadic peoples. At this point of interest we drew our study more and more into all the subjects. All the children's productions relating to this study were carefully kept so as to have them on hand for our culminating activities.

Correlations Utilized

Art. Some of the children constructed miniature houses of the people studied; others made pencil sketches of the children in their native costumes. Collections of pictures relating to the life of these peoples were made from *The National Geographic Magazine*; while through united efforts the class made a frieze of life at an Eskimo trading post.

Reading. Each child selected a book from the classroom library related to the life of nomadic peoples. Our choral selections were taken from *Houses Around the World* by Mrs. Johnston.

English. Oral reports on the findings in our library books were presented by individual pupils. Rules for Capitals: Capitalize the name of a race of people. Capitalize every important word in a title. The children also wrote sentences about their imaginary visit to the homes of the nomadic peoples.

Geography. We studied the climate of each region and noted the advantages of the building materials used in that region. On a sheet of manila paper, 18 by 24 inches, we drew a plan of the inside of an igloo, letting every inch represent five feet of space. This same plan was drawn of a yurt. For helps read *Visits in Other Lands* by Atwood-Thomas, page 65. We compared these plans to a map drawn to scale. This same activity could be carried out with other homes studied. We tried to reproduce as closely as possible the settings proper for the miniature houses constructed; set them up on a sandtable. Each setting was labeled as to region and the name of its occupants.

Vocabulary: nomads, tupik, kudlik, igloo, tundra, steppe, yurt, Kazaks, Pygmies, wander, tribe.

*St. John Baptist School, New Haven, Ind.

Spelling. The proper labeling of the house display provided an opportunity for learning the spelling of the words needed.

Science. Problem 1: What American tree or shrub most closely resembles the bamboo tree? Problem 2: Why don't the dwellers of Baffin Island use wood to build themselves warm homes?

Next we centered our attention on the homes of settled peoples. Since this study of permanent homes seemed more closely related to the children's own home life, our work took on added zest. Our first subject for study was our own home. Conversations about our homes led to discussions of the advantages of the building materials used and the furnishings in them. Reports on the project on the next street were of great help here. We discussed the fact that the building is not the only vital factor which makes for a happy home. Each child made some suggestion as to what each can do to add to the happiness and contentment of his own home. This brought forth such resolutions as thoughtfulness, helpfulness, not letting any one member bear the burden of making home a pleasant place.

Our conversations about our own homes included a discussion on earlier American homes. It led the class to appreciate that our present home is a product of constant improvement in structure and convenience through the years. A glance at the inventions which have modernized our homes was in order here. Brief studies of the work of Franklin, Edison, and Marconi were taken up by a few of the boys. Brochures and folders from General Electric Company came pouring in.

It was not difficult to find pictures of modern homes. But those of colonial and pioneer times were not so readily available. After much searching these, too, were procured and arranged in chronological order as they were used in succession. *Our Country Begins* by Furlong furnished us with good help on this project.

With the idea that our study cannot be nearly complete, we went on to compare the homes of the other settled peoples, and made more or less detailed studies of them. Our work took on a more individual character. We had to content ourselves with the following correlations.

Correlations

Art. Again the children constructed miniature houses. These were arranged on the sandtable, with special attention to the modern American home. The do's and don'ts of civic beauty were here discussed. Lettering for the labels needed was taught at this point.

Music. *Home, Sweet, Home; Bamboo Screen* (Japanese folk song); *Chinese Evening Song; Singing* (Swedish folk song).

Reading. A list of books treating of these homes was posted. Free choice in the selection was allowed. The assignment was this: Read to find out. Give a report of what you learn at the time of our final activity.

English. After the display on the sandtable was ready, we wrote invitations to another class in the school to visit our display. At the

time chosen for this activity each child reported orally about his contribution on the table or elsewhere on display. We finally asked all present to join us in the singing of *Home, Sweet, Home*.

Science. Problem: What type of soil is needed for the growth of timber trees? Where in the United States are they found? Brief studies into the lives of Franklin, Edison, and Marconi were taken up by individuals.

Vocabulary. Sea level, altitude, corrals, plateau, oasis, delta, sampan, fiord, water power, patio, hacienda, peon.

Spelling. Use the vocabulary list of the entire unit for a spelling game called *Home*. Each child represents a member of the family. The first in the line is the father; the second, the mother; the third, the oldest child, and so down the line. If a child misses a word he loses his rank in the family and must go to the end of the line and be the youngest child again. At the end of the time allotted great fun was experienced in determining each one's rank in the family.

Geography. We studied the climates of the different regions. We located all the belts. Then we determined in which belt we live. The general principle: The closer one is to the torrid belt, the warmer; the farther from the torrid belt, the colder. In the light of this principle we discussed the climate of the Antiplano in South America. The Antiplano is in the torrid belt, but it is very cool there. We stressed the principle that lands high above sea level or at great altitudes are very cool.

Another Glance

Fill in the blank space in each of these stories:

I am a clean little building.

I am made of brick and tiles.

A walk of clean cobblestones leads to my door.

At my doorstep stands a row of wooden shoes.

I am a — home.

People do not need me all the year round.

They use me only during the winter months.

I am made of blocks of ice.

I look like a bowl turned upside down.

I am an —.

I am a shelter against rain.

I am made of bamboo trunks.

Very small people live in me.

I serve them only a short time.

I am the home of —.

Draw a line under the correct ending for these sentences:

In winter the Eskimo live in (a) tents, (b) yurts, (c) igloos.

Nomads are people who: (a) move from place to place; (b) farm large pieces of land; (c) live in brick houses.

The people of Norway have homes built of: (a) straw; (b) wood; (c) sundried bricks.

The homes of the Dutch are built of bricks and tile because: (a) brick homes are pretty; (b) wood is scarce there; (c) it rains very often in Holland.

Homes of Norway are painted with bright

flowery designs because: (a) there are so many artists there; (b) these designs are meant to add cheer when the days are dark and dreary; (c) the people like to look at design.

Here are five reasons why people need homes:

1. Shelter from rain
2. Shade from hot sunshine
3. Protection from cold
4. Shelter from snow and cold
5. Protection from wind

Place the number of the correct answer which tells the reason why the following people need homes in the blank space:

The Eskimos need a home —.

The people of the Eurasian Steppes need homes —.

Malayans need a home —.

The natives of the Congo build homes for —.

The Bedouins need homes for —.

Read the following sentences. If the sentence is true, place a "T" in the parenthesis in front of the sentence; if the sentence is false, place an "F" in the parenthesis in front of that sentence:

- () 1. People of Malaya are nomads.
- () 2. Nomads are people who live in the same place all the time.
- () 3. Thatch or a sloping roof sheds rain very easily.
- () 4. The Eskimo winter home looks like a bowl turned upside down.
- () 5. The Eskimo and the Pygmy could easily use the same kind of home.
- () 6. "Yurt" is a special name given to the homes of the people living in the Eurasian Steppes.
- () 7. The Antiplano in the Andes is in the hot belt.
- () 8. The people of the Antiplano have to be prepared for hot weather only.
- () 9. Egyptians mix straw with mud to make their sundried bricks.
- () 10. Egyptian homes have sloping roofs to shed rain easily.
- () 11. A sampan is a modern American home.
- () 12. Houses in Norway are furnished with electricity.
- () 13. Wood is very plentiful in Norway.
- () 14. Wood is very plentiful in China.
- () 15. Homes of Mexican workers are called peons.

Key to Another Glance

Part 1 — Dutch, igloo, Pygmies

Part 2 — c, a, b, b

Part 3 — 4, 3, 1, 1, 2

Part 4 — 1 (T), 2 (F), 3 (T), 4 (T), 5 (F), 6 (T), 7 (T), 8 (F), 9 (T), 10 (F), 11 (F), 12 (T), 13 (T), 14 (F), 15 (T)

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The Little Ones Learn

*Sister M. Dorothy, S.S.J.**

The children of the first grade at St. Joseph's school were very quiet coming into school this morning. They were too busy gazing at the board to bother talking. Occasionally one would inquire about it, but even then there was the unfamiliar tone of a whisper.

What was on the board? A basket of fruit and flowers over which were the words: For St. Dorothy. The colorful basket attracted the children. Soon one brave boy asked the teacher about it. They were informed that they would find out after prayers if they were quiet.

When prayers were finished, all waited anxiously for Sister to speak. She told them the story of St. Dorothy, who, when about to be beheaded, was visited by an angel carrying a basket containing three apples and three roses. This was a miracle which was needed for the conversion of a pagan judge. They too would have a basket for St. Dorothy. Theirs would be filled with spiritual apples and roses. Today they would say many aspirations, do their work quietly and diligently, enjoy a story, and at the end of the day they would have a feast day gift for St. Dorothy.

These children were getting to know their heavenly friends quite well. They knew that God was present in their classroom, watching over them, loving them. They said good morning to Him the minute they entered the room by bowing to the statue of the Infant directly opposite the door. To give thanks to God was their delight. The happy drinking of milk at ten o'clock was always preceded by the Sign of the Cross. In this class there were many imitators of St. Catherine, who used to say a Hail Mary on each step as she mounted the stairs. It helped to gain much merit; to keep the rules of the school; to

in the good graces of the teacher and principal if they said the name of Jesus or Mary as they went up and down the stairs.

Yes they would enjoy preparing St. Dorothy's gift as much as they had enjoyed putting Christ the King on His throne. They worked very hard to move Christ up the ladder to His throne. And He reached there for His feast!

Some thought this would be as much fun as putting flowers in the names of the Holy Family. The best of all was yet to come! They didn't know it, but there would come a day in this year when they would go to the board themselves and draw. They wouldn't sit back and watch Sister draw the flowers or fruit or ladder. That day when they come in, there would be a heart with a cross on it at which to gaze. After writing their names on a piece of paper and depositing them in a vase at our Lady's feet, they would ask her to keep their hearts pure for God. At intervals the names would be drawn out and one by one these little ones would say as they really drew, right on the board!—their heart near the heart of Christ, "Dear Jesus, I give You my heart."

Some day this year they would pretend they were in St. Joseph's workshop helping him make a chair, or in Mary's kitchen helping her make a loaf of bread. And they would slice it for her too! a slice for every really perfect thing they did.

All this by the power of the imagination! The children took a special delight in giving these spiritual gifts. It created a sort of little heaven for them. Oh, they'd forget as children do but enthusiasm was easily regained. They were learning to meditate, forming the habit of living with God. Some may, undoubtedly will, forget the small beginning they made in the first grade. It is hoped, however, that more of them will grow up in this habit, thereby being true lovers of God and of their faith.



Merrily we learn to read and spell in the phonics way at St. Brigid's School, Midland, Mich.

*St. Ambrose School, Rochester, N. Y.

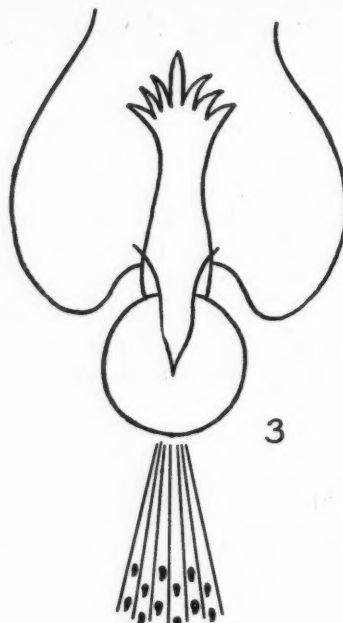
COME HOLY SPIRIT



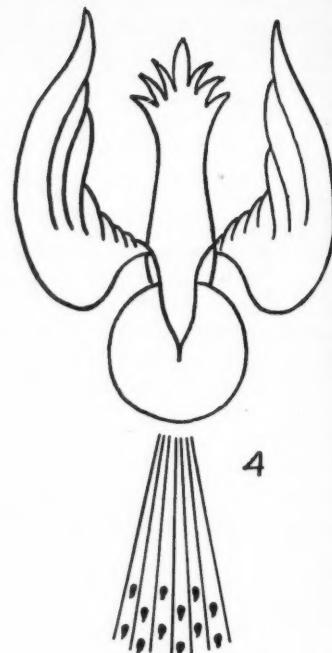
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COME, HOLY SPIRIT

After our Lord had been crucified
The poor Apostles went off to hide,
Until to their hearts on Pentecost
In fiery tongues, came the Holy Ghost.

He came to make them brave and strong,
To preach and teach, to forgive all wrong.

Let us draw a dove, a symbol, you see,
Of the Third Person of the Blessed Trinity.

1. First a slim, long body, a slim, short head,
(Be sure your pencil or crayon is red.)
2. A halo, a tail like a little fan,
And radiant lines — His seven gifts to man!
3. Tongues of fire, then curve each wing.
God's love makes life a lovely thing.
4. On each wing draw bright feathers of flame,
Make both wings carefully, just the same.

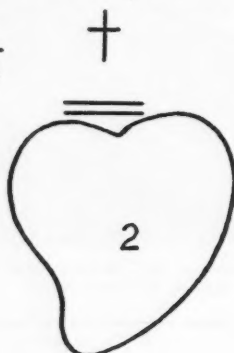
The Holy Ghost isn't really a dove,
But the Spirit of God's abiding love.

In Confirmation, He comes to you
To make you Christ's soldiers, strong and true.

THE SACRED HEART



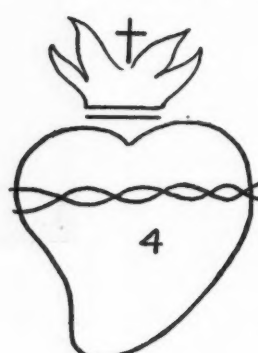
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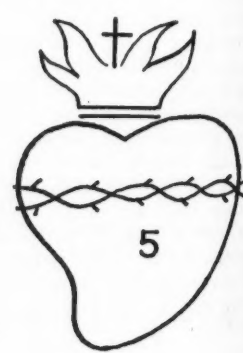
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Rhythmic Drawing

Margaret E. Schoeverling

THE SACRED HEART

When Christ our Lord was crucified
The Roman soldier pierced His side.

For you and me Christ shed His blood,
His Sacred Heart's most holy flood.

Come, let us draw the Sacred Heart —
To love God is life's holiest art.

1. Two curved lines make a heart, you know.
Dear Lord, how can You love us so?
2. Now two short lines and a little cross:
The price of love is pain and loss.
3. Next draw the flames burning ever higher:
The Sacred Heart is God's love on fire.
4. Two wavy lines start the crown of thorn —
All this for us our Lord has borne.
5. The thorns are cruel-sharp — oh, see
What Christ has done for you and me!

Dear Sacred Heart, our love is true;
We give ourselves — our whole lives through,

Keep us close during life, and then
Receive us into heaven. Amen.

The National Catholic Educational Association, 1949 Convention

Edward A. Fitzpatrick, Ph.D.

I

The forty-sixth annual convention of the National Catholic Educational Association was held in Philadelphia, April 19-22, 1949. The convention opened with a solemn pontifical Mass (*Coram Cardinali Magna Cappa Induto*) in the presence of Dennis Cardinal Dougherty who was the host to the convention. At the Mass, Bishop Hugh L. Lamb preached a sermon reiterating the Catholic educational positions with great vigor. The theme of the convention—The Relations of Government, Religion, and Education—was discussed in the keynote address by Father Robert I. Gannon, S.J., president emeritus of Fordham University and at other sessions of the convention. These were in the nature of independent discussions unrelated to each other and not followed through in the departmental and section programs. The program was organized as usual about the departments of the organization; the seminary, colleges and universities, secondary and elementary, and their various subdivisions, and the sections on the blind and the deaf. The new section on the training of religious teachers held its first meeting as part of the national organization.

An amazing, varied, and practical program made up of addresses, demonstrations, sectional workshops, vocal clinics, audience participation, a band concert, various concerts by glee clubs, and concluding with a music festival given by a symphony orchestra, a glee club, and a verse speaking choir was announced for the National Catholic Music Educators Association in the preliminary program but omitted in the official program. This organization is an independent one and not a part of the Association. The founder of the music educators organization, Father Edmund J. Goebel, diocesan superintendent of schools, Milwaukee, said that the meeting was held at the same time as the general association so that the music educators could take advantage of the situation and imbibe some additional philosophy of Catholic education. Another active and energetic group, the Catholic Business Education Association, met on the last day of the convention. There was considerable comment on the size of the general association and these additional meetings are an indication of the wider scope of the professional organizations of Catholic education. These groups are very evidently desirous of becoming a part of the general organization. One might note in this connection the well-conceived plan of the Catholic Art Association, a program of pedagogical mutual aid.

There were at least seventy speakers on the program. There were a number of panel discussions. This usually means three or four speakers. This often reduces the responsibility

CABLEGRAM FROM HIS HOLINESS, POPE PIUS XII

Our Holy Father, Pope Pius XII, acknowledges the receipt of the devoted message of the National Catholic Educational Association on the occasion of your meeting in Philadelphia. His Holiness prays that this convention may contribute to the solidarity and the furtherance of all of the Association's praiseworthy work. As a pledge of the illumination of Divine Grace to your deliberations His Holiness cordially imparts to His Eminence Dennis Cardinal Dougherty, and to the Most Rev. John T. McNicholas, Archbishop of Cincinnati and President General of the Association, and to all who participate in the convention his paternal Apostolic Benediction.

/s/ His Excellency, Monsignor

Giovanni B. Montini,

Substitute Secretary of State

on the individual speaker who expects the discussion to raise the issues and in that connection he will make his contribution. Too often there is little or no discussion from the floor. The dramatization of part of the panel at the College and University Department between "Congressman Brown" and the legal representative of the NCWC brought into sharp relief a number of significant and overlooked factors in the tax-exempt status of religious institutions. If, as seemed to be suggested, the issue turns on legal definitions then the political foundations of tax exemption are more precarious than we thought.

II

The annual convention of the National Catholic Educational Association renders three services. It presents a program of educational discussions covering practically the whole range of Catholic education. It provides opportunities for social contact among workers in Catholic education—priests, Sisters, Brothers, and lay persons. It provides also an amazing exhibit of the materials and instruments of education and of the maintenance and operation of equipment and schoolrooms and school buildings. This is undoubtedly the most practical and effective part of the convention, particularly for the elementary and secondary school teachers—the foundations of all education. Teachers can see all the new textbooks, reference books, and visual aids and they can find out about writing materials, floor waxes, waxers, cleaning supplies, and maintenance materials, and have them demonstrated. They can find out about typewriting

equipment. They can see all sorts of school uniforms and church vestments. The representatives of the exhibitors—salesmen, officers, editors, demonstrators—are an exceptionally capable and considerate group of men and women. I hope that they receive as gracious consideration at schools, convents, mother houses, and rectories as they themselves show at the exhibits and in the many little courtesies they show for the convenience and comfort of the members of the Association. We should not fail to note that the fees paid by the exhibitors help materially in promoting the work of the Association and the work of Catholic education.

The second service rendered by the National Catholic Educational Association convention is the opportunity for social contact among Catholic workers in the whole range of Catholic education. It was interesting to see men separated since their seminary days greet each other and recall their school days which apparently they hadn't done for some time. Members of the same religious community in widely different houses were glad of this opportunity to see each other but best of all was the contact among members of different communities. While there was a tendency of community members to stay together there was considerable mixing. Professors in colleges met their former students, teachers met the authors of the textbooks that they were using. There was a good deal of "give and take" in the social meetings and oftentimes the discussion was more animated and incisive than it was on the floor of the meetings. In fact, there was a singular lack of discussion on the floor of the meetings.

What is probably the most obvious reason for the convention program is probably, in fact, the least important part of it, i.e., the series of speeches and panels which go to make up the intellectual part of the meeting. This, of course, varies with individuals and levels of schools. Such meetings as this of every kind are naturally of widely different character. Some papers are good and some are not so good. Some show considerable preparation, others show none, but certainly a wide range of topics are discussed and are helpful to at least some members who attend and serve a needed place in any program of education as extensive as Catholic education. Even where one does not agree with the discussion, it stimulates him to think over the problems again. Frequently a sentence is enough to stimulate one on a whole new line of thought. At any rate, very earnest and co-operative people participate in the program; many give considerable time to the preparation of their papers and the pattern of such national meetings in such groups is fairly well followed.

If this meeting did nothing else it indicated

the amazing extent of Catholic education, the great number of communities that participate in it, and the active and co-operative interest of Catholic teachers on all levels of Catholic education.

III

The resolutions of the convention are of the usual character without apparently too much consideration either to their content or their wording. There is the usual expression of filial homage to the Pope, an expression of gratitude for the gracious hospitality of the Episcopal host to the convention, a comment on the President's message to the convention.

Under the convention theme — Relations of Government, Religion, and Education — the Association renews its dedication to the American principles of religious and educational freedom. They set over against the charge of "divisiveness" and "sectarianism" impugning the Americanism of the Catholic schools the fact that in most communities Catholic schools have joined public schools in many co-operative services.

Another resolution recognizes the fact that the Federal Government may no longer isolate itself from education and that its help will be "increasingly required":

As more is demanded of education in the complex society in which we live, more will be asked of the Federal Government for the support of educational institutions. We recognize the fact that the Federal Government may no longer isolate itself from education and that its help will be increasingly required. But we hold to the principle that federal aid should be granted equitably to all schools which serve the public good. Otherwise the very survival of private and church-related education will be imperiled by the favored position and virtual monopoly of public education. Such a development would tend to destroy that freedom of education which is fundamental to the individual's right to attend a school of his own or his parents' choice.

This was not exactly the position of the "Keynote" address.

The Association extends its congratulations to the Society of Mary (Marianists) on their triple centenary:

The National Catholic Educational Association felicitates and congratulates the Society of Mary (Marianists) on the happy occasion of its triple centenary which it will mark this year: the coming of the Society to the United States, the founding of the University of Dayton, the first establishment in the United States, the death of the founder, the Very Reverend William J. Chaminade. The Association joins with the multitude of illustrious alumni of the Society in wishing it *ad multos annos*.

The resolutions of the college section followed pretty well the pattern of the general association. The elementary school department made statements regarding the need to make the American public "aware of the contributions of religious schools and the vital role which they hold in the future democratic life." They urged a fostering of vocations, urged emphasis on Christian social principles

THE WHITE HOUSE WASHINGTON

I have great pleasure in sending hearty greetings to the National Catholic Educational Association. I have long been impressed by your conviction that education must develop character which impels individuals to fulfill their responsibility to God and to neighbor.

We hear much today about the practice of social virtue. I like to see social virtue related to the practice of citizenship. In our times the citizen must have an understanding of American life and of the workings of democracy. He must be ready to make those sacrifices of self-interest that are necessary if he is to live with his fellow men in peace and unity.

I need hardly reiterate to the members of your Association that I have made innumerable pleas or an understanding of peace, for the will to peace. I think the virtuous citizen must believe that peace is everybody's business. The teacher in America has a special duty of leadership in the pursuit of peace; he must help build that character rooted in peace that understands the fatherhood of God and the brotherhood of men.

Education built on these high ideals will guarantee peace among men and will increase their measure of human happiness, for it will produce a citizenry dedicated to doing good from the highest motives.

I trust that your discussions in Philadelphia will be most fruitful. Please extend my cordial good wishes to all who participate.

Very sincerely yours,
/s/ HARRY S. TRUMAN

in the social studies and religion and urged all educational authorities to strive toward developing awareness of the problems of Catholic schools among parents through the formation of Catholic parent groups. The secondary school department passed resolutions on the services of Rev. Bernardine B. Myers, O.P., president of the department, who died during the year and of Brother Benjamin of the Congregation of the Xavierian Brothers upon his retirement for his services to the Catholic Educational Association. They urged further the fostering of vocations in view of the acute shortage of religious teachers and urged the opening up of opportunities to lay teachers in the Catholic schools. They would emphasize, too, the Christian obligation of citizenship and the utilization of the resources of the UNESCO.

IV

Four speeches of the convention apparently were intended for the whole group. These were the opening address by Bishop Hugh L. Lamb at the pontifical Mass, the speech on "Education and World Peace" by Senator Brien McMahon, the keynote address by Rev. Robert I. Gannon, S.J., and the concluding speech by Archbishop McNicholas.

Bishop Lamb's sermon at the pontifical Mass was extremely well received. It was a reiteration of the basic positions of Catholic education. He expressed pride in the Catholic school system stretching from Maine to California and from Canada to Mexico with three million students, one hundred thousand teachers, and ten thousand schools of every rank, from the kindergarten to the university and with its billion dollar investment in school buildings and with a cost of operation of three hundred and fifty million a year. This school system, Bishop Lamb said, was built not with the donations of the rich but mainly with the pennies of the poor. He reaffirmed that Catholic education includes in complete living the

life beyond the grave. This is the expression of the sacrifice of the religious and of the twenty-seven million Catholics "unsurpassed in the world for loyalty to faith and for generosity in works of charity." Though these schools are the bulwark of the State and make tremendous contributions to the welfare of the nation, they are accused of sinister designs. They are sometimes said to "be divisive, un-American, and undemocratic." This was not the belief of the founding fathers who believed in God and tried to live according to His commandments, and American schools for fifty years after the Declaration of Independence were religious schools. The bitter fruit of a century of secular education was described and is quoted elsewhere in this issue. Setting up society as God with secularism as religion and making the public school its pulpit is part of a very active propaganda going on in this country.

Senator McMahon's speech on "Education and World Peace" was largely concerned with the difficulty in dealing with Russia as the problem that must be faced in securing control of the atomic bomb and creating a world of peace. "If Russia were a democracy and not a dictatorship, if the Russian people were educated and not miseducated, international control of atomic energy would be a reality today as I speak."

Father Gannon in the keynote address said that the multiple relationships of government, religion, and education could not be discussed in the time allowed and that, consequently, he would limit himself to the problem of government planning and examine its effect on religion and education. His discussion of the problem of planning was in the nature of a warning and an indication of the very real danger to the majority of the people incident to this federal planning. Quoting Burke "The people never give up their liberties but under some delusion." We are sacrificing our liberty for the delusion of security. This is one

of the most fatal delusions of our time. Fortunately there is a group aware of this situation not all of whom are in the Republican Party who are piercing the fog of delusion and vigorously reasserting their rights and their inherent love of liberty. The moral and spiritual aspects of planning have been overlooked or ignored. For the past thirty years we have been too much concerned with the economic and political aspects of the question. "The nub of our problem," says Father Gannon, "is the salaried teacher in the Catholic schools. He is becoming more expensive, more necessary, and more difficult to find, largely for economic reasons that involve the government and affect the future influence of religion in education." Then follows a statement regarding the lay teacher that ought to be widely circulated and which we are quoting in full at the conclusion of this article.

There is a significant comment on one of the most striking phenomena of our generation, namely, the rapid extension downward of American education. "Armed with two slogans," says Father Gannon, "The Democratic Spirit and Equality of Opportunity," the ideal of mass production has been introduced into our schools." This is true even in the higher levels of education. A survey to find out the facts and to make an intelligent program was needed, so the President wisely appointed a distinguished committee on higher education to advise him. The results were equivalent to printing unsecured currency in a time of financial panic, says Father Gannon. "It is a commonplace of the profession that if registration was confined to those who deserve to be in college there would be plenty of empty seats waiting for the next generation." As far as the private colleges and universities are concerned, we have reason to think that they would be rocked to their foundations if Washington set its paternal heart on having everybody in sight dressed in cap and gown. Father Gannon thinks we should set our granaries in order for the seven lean years. We ought to solve the problem of stupid rivalries and duplications, we ought to avoid the smallest waste and budget a proper amount for deterioration. In other words, we ought to have an examination of our pedagogical conscience and prepare for what seems likely to be the future.

The meeting was practically concluded by the speech prepared by Archbishop John T. McNicholas on "The Crisis in Education in Relation to Freedom of Education," which was largely repeated in the summary of the summaries immediately following it. Archbishop McNicholas points out the problem that education faces a financial and moral crisis today. Monopoly in education is a deadly malady. There seems to be a program of promotion by all the forces in our social life to promote monopoly in education. We have to maintain freedom of speech, freedom of the press, freedom of religion, freedom of assembly, but we seemingly are also willing to promote monopoly of state education thereby abolishing freedom of education. We would deify the State, in short. Freedom of education in its

true sense can never mean the degradation of the individual. It can never degrade and corrupt youth as some of our college and university teachers are doing, says Archbishop McNicholas. The rights of the family as God's deputy in education must not be usurped by the State which is not God's deputy in educating the child. There is a legitimate sphere for the activity of the State in education in the promotion of physical and material well-being of its citizens. There is danger in the authority given to administrators and professional educators particularly as against local school boards. Every attack on religious education is an assault on religion. Any policies that will attempt to starve Catholic schools out of existence is an attack on the Catholic religion.

V

The theme of the convention was "The Relations of Government, Religion, and Education." This is truly a tremendous subject. As Father Gannon pointed out, it has multiple relationships. Apparently no effort was made in advance to analyze these relationships to see which ones should be dealt with. The National Catholic Educational Association meeting planners might learn a good deal from the Catholic Commission on Intellectual and Cultural Affairs. One cannot but be struck by the amazing preparation made for its meetings on "The Church and State." For example, Father James Courtenay Murray, S.J., prepared a paper of 38 single-spaced pages and 127 special notes of considerable length. Similar papers, less complete but still adequate, were prepared by other members of the Commission. This is the kind of work that should be done in advance by national associations.

There were seven papers that might have considered the problem of government, religion, and education. Bishop Lamb's paper dealt with the subject only generally and Senator McMahon's paper dealt with the problem of peace. The first objective discussion of the problem was in Father Gannon's keynote address. We have already noted the phase of the problem he discussed, namely, the relation of government planning to religion and education and the danger inherent in the present situation.

Father William E. McManus prepared a rather extensive discussion of the problem centering around the situation in foreign countries, particularly the totalitarian countries, and pointing out more particularly the situation in England. The problems raised by the Oregon case, by the McCollum case, particularly as to the parents' right of education was discussed. Our own shortcomings in the matter were indicated. The activities of persons like Bishop Oxnham and certain representatives of the National Educational Association were pointed out specifically. The part that lay teachers might play in connection with the whole problem of meeting the situation was also indicated and is quoted in full in another place.

Father Allan Farrell discussed generally the interpretation of the first and fourth amend-

ments of the Constitution of the United States and the problem in the practical order as it affected the status and survival of independent schools and colleges.

Father Robert J. Slavin in the elementary school department also discussed the problem at length with a detailed analysis of the problem of religion and its place in the State and the dangers of an empty pietism alongside of the problems of preparation for social living. There is a detailed statement of the goals of education in America in terms of physical fitness, economic literacy, social virtue, cultural development, and moral and spiritual perfection. A distinction was made between demanding State support for religion and insisting that religion be supported in the State. All that stands in the way of the solution of this problem is a precedent and a prejudice. The precedent is a result of a compromise effected one hundred years ago when sectarian differences seemed irreconcilable. The compromise was the work of men of limited experience and narrow vision. The evils of an exaggerated nationalism was pointed out. Father Slavin concluded "We must have an America that feeds its intellect on Heavenly Wisdom and not on the husks served up by shallow-minded teachers and writers who lack the education and the mental stamina to understand the American soul and to cling to the American tradition of justice and freedom for all!"

It was unfortunate that we were not able to get into the deaf section where the problem was discussed in terms of the deaf.

There was a very helpful panel discussion on the legislation affecting relationships of government, religion, and education. This was practically a review of the legislation now before the Congress of the United States affecting aid to schools and related legislation. It gave the members of the Association present some detailed information regarding this legislation and indicated even greater danger to education by federal aid than had been anticipated. The discussion was a very frank and definite one and Dr. Brown of the American Council on Education did a good job in raising issues in connection with the Catholic position. It was clear that oftentimes the Catholic position was not as strong as it is thought.

Significant statements by these speakers quoted in their own words are given in the material at the end of this report.

VI

Several times the very important subject of the lay teacher in Catholic education was discussed. It was most significantly put by Father Gannon in the blunt words he used in the keynote address. The need for lay people was pointed out, the difficulty in finding competent ones, and the question of adequate compensation was raised as well as their position in the college and the community. This portion of Father Gannon's address is reproduced in the quotations following this report.

Father McManus also emphasized the matter in his discussion before the secondary

school department in connection with pointing out the need for religious vocations. The contribution of the lay teacher in the various problems facing the secondary school was indicated. Apparently the secondary school department took up this suggestion of Father McManus and put in its resolutions a resolution on the lay teacher as follows:

Whereas, we recognize further the need for thousands upon thousands of excellent lay teachers, both in the Catholic secondary schools and in the schools of the nation at large,

Be it Resolved, that Catholic educators make every effort to inform, inspire, and guide able students into the opportunities for service, Christian influence, and personal fulfillment which a teaching career in the secondary schools of the nation affords.

There were frequent references during the meetings to the problem of increasing vocations to the teaching orders and to the priesthood. The Committee on Vocations of the Association met to discuss these problems. The Minor Seminary Section took up the problems of veterans and belated vocations. A formal panel discussion was held in the secondary school department in which Brothers, Sisters, and priests combined to indicate the needs. There were considerable formal discussions of the preparation of teachers of religion and of religious teachers generally. A comprehen-

sive symposium in the college department discussed the various programs and plans of teacher education, and the new section of training religious teachers had its first meeting. A resolution was passed on teacher vocations in the elementary school department and in the secondary department. The character of these resolutions is indicated by the resolution passed in the secondary school department as follows:

Whereas, there is at present an acute shortage of religious teachers in the Catholic secondary school system and whereas in the years immediately ahead the need for such teachers will be still more pressing, Be it Resolved, (1) that teachers, school administrators, parents, and pastors be urged to assume a personal responsibility for meeting this critical need and for thus maintaining and extending the very lifeline of our Catholic secondary schools, (2) that to achieve these purposes organized campaigns be set afoot and strenuously maintained—campaigns of prayer and action—to increase the numbers of our religious teachers: Sisters, Brothers, and Priests.

VII

The program of the Association was a wide-ranging program covering an amazing number of different subjects. Most of the departments had to carry on simultaneous meetings; for example, in the college department on the

afternoon of Wednesday, there was a meeting on graduate study, a meeting on student government in the Catholic college, the community college, and a joint meeting of administrators of colleges and universities and of the secondary schools. On Thursday afternoon there was a panel discussion for registrars, one on public relations, and a workshop for deans and the new section on teacher education. This idea was carried out also in the other departments, for example in the secondary school department there was in one afternoon a panel discussion on religion, on the relationships of the secondary schools, and the community and with the public schools on problems of secondary education and a joint meeting of the elementary and secondary schools for superintendents and principals only. The same thing was followed in the other departments and sections. This made it possible to adapt the needs of the program to a wide variety of persons and in the college section particularly the panel for registrars and the workshop for deans were very successful. It is not possible to indicate in any detail the scope of these meetings nor the possibilities. It is good to note the introduction of students to the program, the discussion of teacher relations, the introduction of a parent in the secondary school section, the utilization of some lay persons and the introduction of persons such as Dr. Brown from other educational organizations.

Significant Statements in the Convention

I. The Educational Situation in 1949

The Crisis in Education

Education faces a crisis today in the United States. It is financial and moral. The financial crisis is insignificant in comparison with the moral crisis. The parents of children of all faiths should examine the moral crisis of education in our country.

Monopoly in education is a deadly malady. The Soviets, the Nazis, the Fascists, the totalitarians, the tyrants of all countries, who want to abolish all freedoms, begin by destroying freedom of education. These subversive forces cannot tolerate freedom of education in building a slave state.—*Archbishop Mc Nicholas*.

The Results of Secularized Education in the U. S. A.

Today America is suffering not from a material depression, but from a spiritual depression, not from the loss of gold, but from the loss of God. Today more than seventy million Americans belong to no church, and more than twenty-five million American children are growing up without any formal religious training. God has been exiled by law from the schools of the nation and religion is fast disappearing from American life. This was once a Christian country, but it is now such only by tradition. A large proportion of our people have never known or have long since forgotten the fundamentals of Christian faith and Christian morality. They have drifted away from the God of their fathers and have become wor-

shippers at the shrines of materialism. To them, money, power, and pleasure have become the supreme end of existence and for them the American way of life has become a pagan way of life.

This is the bitter fruit of a century of secularized education. It has given to the nation many generations of American youth, often well trained in secular subjects, but ignorant of the first principles of religion and morality. It has often taken away from them the faith of their fathers and left them bewildered and wandering in a fog of spiritual illiteracy. If nothing be done to remedy this condition there is danger ahead in America; for democracy without God is an empty word and morality without religion is an idle dream.—*Bishop Lamb*.

Monopoly of Education Dangerous to All Freedoms

We Americans boast of our freedoms. We wish to maintain freedom of speech, freedom of the press, freedom of religion, freedom of assembly. Again, by a strange contradiction, too many Americans favor the movement to abolish freedom of education and to set up a monopoly of state education. What is not generally recognized is the subtle, insidious, persistent attack on freedom of education, branding it as un-American and as a divisive force in our country. Many sincere but uninformed persons would abolish freedom of education. If our freedom of education be

abridged, frustrated, or abolished, all our freedoms will be undermined and eventually destroyed. Monopoly of schools under state control inevitably destroys freedom of education. This freedom gone, monopolistic schools can never be the champions of freedom of speech, of the press, of religion, and of assembly.—*Archbishop Mc Nicholas*.

The World Trend Toward Government Domination

On the other hand we dare not disregard the world-wide trend toward governmental domination of education, nor may we entertain any rash assumptions on the security of the rights of Church and family in our country. We must face the disheartening reality that in some nations where the Catholic Church has flourished for centuries, today, no Catholic schools are allowed. May, then, we Catholic educators in the United States presume that the rapid development of our school system, our ever increasing enrollments, our ability to raise 200 million dollars a year in voluntary contributions—that these of themselves constitute an impenetrable bulwark against governmental intrusion. I doubt it. Actually, every new school, every new pupil and every new dollar stir up new antagonism toward our schools on the part of a surprisingly large number of Americans. Who believe that Catholic education is a growing threat to the unity of our democratic society who will control? In my mind there is no doubt that in a contest of sheer power to control American education the devotees of the "little red schoolhouse," would win handily.—*Rev. William E. McManus*.

II. Relations of Government, Religion, and Education

The Problem of Control of Education

As Europeans know, the "battle for the schools" is not confined behind the Iron Curtain. In most nations of Europe control of education is one of the major ideological issues dividing people to the right and left. In France, Belgium, Holland, and Germany, doctrinaire socialists on the left, true to their anticlerical traditions, favor a monopolistic school system with full control vested in the government. On the right, Christian Social Democrats, at times in strange company with neo-Fascists and a few Monarchists, are defending the educational rights of the Church and family against the collectivist state which the Socialists would like to establish. Clearly, these political parties associate their quest for power with control of education. If doctrinaire Socialism were to become the dominant political theory of contemporary Europe, the educational rights of Church and family would be in greater jeopardy than most people suspect. — *Rev William E. McManus.*

True Freedom of Education

Freedom of education, in its true sense, can never mean the degradation of the individual and groups; it can never degrade or corrupt youth, as some of our college and university professors are doing. There can never be toleration, under the guise of freedom of education, to teach that heinous crimes are true and lawful. Arson, murder, theft, hatred of neighbor, lying, sex aberrations, defamation of individuals and nations, denial of God's existence, ridicule of His omnipotent power, and blasphemy of His divine attributes are, under all circumstances, crimes against God and one's neighbor. No; true freedom of education, as well as all the other true freedoms wherever they exist on the face of the earth, must elevate, ennoble, and perfect the individual and groups. This true freedom of education, which must accept immutable truths and unchangeable moral principles, should perfect the whole man, considering all his faculties and endowments. — *Archbishop McNicholas.*

Legislators, School Boards, Courts, Parents, and Professional Education

Superficial legislators and courts are misled by false propaganda. They are flattered by school associations that give lip service by proclaiming the absolute supremacy of the State in education. These associations are really working against boards of education and legislators. They do not want duly elected school boards or even legislators to exercise authority in matters of education. They would have the state give all authority to administrators and professional educators. Parents should recognize that local school boards, duly elected by the citizens of the locality, are the representatives of the parents. Parents of all faiths in the United States should be thoroughly aroused, demanding that the educational association be restrained. They should insist that duly elected school boards are their [parents'] deputies; not professional educators whose legislative lobby is most powerful. — *Archbishop McNicholas.*

The Oregon Case

These questions bring to mind the famous Oregon school case. You probably recall that after the people of Oregon in a referendum voted in favor of a proposal to compel all children to attend public schools, the constitutionality of the measure was brought for a test to the Supreme Court of the United States. One might assume that the Court with little difficulty would have decided that the Oregon proposal was an obvious violation of our constitutionally guaranteed freedoms. Actually, the Supreme Court was hard-pressed to find substantial constitutional grounds on which to reverse the wishes of the people of Oregon. The word "parent" does not appear in

the constitution or any basic law of the United States. Freedom of education was not included in the Bill of Rights. As the Federal Government is one of delegated powers, the states were left free to do as they pleased with their school systems. Finding nothing definite in the constitution about parental rights, the Court based its opinion largely on the fact that the Oregon law equivalently confiscated parochial school property without due process of law. For good measure, the Court, turning to the natural law, declared its policy on parental rights by saying, "The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public school teachers only. The child is not the mere creature of the State; those who nurture him and direct his destiny have the right coupled with the high duty to recognize and prepare him for additional duties." That was in 1925. — *Rev. William E. McManus.*

The McCollum Case

Twenty-three years later Mrs. Vashti McCollum brought her case before the Supreme tribunal. She appeared, not as a parent claiming justice or protection for her child, but as a citizen, asking the court to vindicate her personal belief that the released time religious instruction program of Champaign, Ill., was a violation of the principle of separation of Church and State. There were, however, parents involved in the case, notably, Mr. and Mrs. Elmer Bash, who, as intervenors, formally petitioned the Court to respect their fundamental right to have their child receive an hour of religious instruction once a week on a wholly voluntary basis and with no infringement of the rights of conscience of any other person. The attorneys for the Bash family included in their brief the whole story of the Oregon case and of the reasoning that had led the Court in 1925 to uphold the rights of parents and Church against the action of a State.

What was the Court's decision? Mrs. McCollum won an 8 to 1 verdict; not so much as a single word was said in defense of the rights of Mr. and Mrs. Bash. The majority opinion did not even allude to the Oregon decision. Justice Jackson admitted quite frankly that the Court was guided mainly by its own prepossessions about the nature, purpose, and traditions of the American public school system. In the manner of an armchair philosopher, the Court favored the legal profession with a pedestrian description of the unique characteristics of American education, and with little or no attention to constitutional or natural law, dismissed all questions of fundamental parental rights as irrelevant in a case involving the use of public school buildings more or less to aid religion. Mr. Justice Frankfurter's reasoning is the best example of what I have in mind. He said, "The public school is at once the symbol of our democracy and the most pervasive means for promoting our common destiny. In no activity of the State is it more vital to keep out divisive forces than in its schools. . . ." On this premise he based his conclusion that a group of parents in co-operation with their Churches do not have the right to withdraw their children from the public school for one hour of religious instruction. This conclusion leads us to ask a question that is not a little disturbing.

How secure is a parent's right to withdraw his children from the public school system for full-time attendance at a parochial school? Is there a danger that the Supreme Court might one day decide that compulsory attendance at a common school presumably in the interest of national unity is more essential to the general welfare than the protection of the special interests of religious-minded parents and their churches. Nobody can

predict for certain just how the present Supreme Court would answer these questions. This uncertainty in itself is a serious, if not imminent, threat to the future welfare of Catholic education.

I personally believe, however, that a test case such as I described, would prove to be a victory, though perhaps a tenuous one, for parochial schools. It might, moreover, reveal to the court some of the fallacies in the McCollum decision and thus open the possibility of a reversal or at least of a substantial modification of the Court's interpretation of the First Amendment. It seems to me, therefore, that for the time being the existence of parochial schools is reasonably immune from judicial attack. Even those persons who would like to suppress our schools are reluctant to use the means necessary to that end. — *Rev. William E. McManus.*

Government and the Support of Education

There has been a refusal, except in a few isolated instances to admit that government has any obligation to give financial support to religious activities. State constitutions prohibit the use of public funds for sectarian purposes, and any attempt to change or to circumvent them has always been rebuffed on the grounds that it would lead to a union of Church and State.

This condition of affairs has placed the Church at a decided disadvantage and drastically circumscribed her freedom of action. As the population of the country has increased, religion has been unable, dependent as it is on voluntary contributions, to develop adequately its facilities for education and welfare. It has been forced to stand by helplessly whilst the State with unlimited funds at its disposal has gradually almost monopolized these fields.

American education has become substantially secularized, due to the refusal of the majority of the people to allow public moneys to be used for the support of church schools. This despite the fact that those who founded the nation were otherwise minded, as witness the fact that even prior to the adoption of the Constitution, the Northwest Ordinance of 1787 made provision through grants of land for the maintenance of schools and means of education because "religion, morality, and knowledge are necessary for good government and the happiness of mankind."

Parents are required by law to send their children to school; yet the schools that are provided at public expense do not offer the kind of education that accords with the conscientious convictions of millions of fathers and mothers. Catholic parents have the responsibility before God of seeing to it that their children receive a Catholic education. The State refuses to supply facilities for such an education and, since at the same time it makes schooling compulsory, it leaves them no alternative save to build and maintain schools of their own. Meanwhile, they contribute their fair share in taxes for the support of an educational system that seems to offer no occasion for conscientious objection on the part of the majority of those outside the Church. In other words, a minority is penalized because of its religious convictions, which is certainly not in the spirit of true democracy. . . .

All that stands in the way of a solution of this problem is a precedent and a prejudice. The precedent is the result of a compromise effected a hundred years ago when sectarian differences seemed irreconcilable. The compromise was the work of men of limited experience and narrow vision. Perhaps wider experience and broader vision would discover that the differences can be reconciled as they have been in other free lands. As to the prejudice, it is essentially un-American and should not be permitted to exert any influence in a nation consecrated to the ideals of freedom and justice. — *Very Rev. Robert J. Slavin, O.P.*

Girding for a Showdown

While the constitutional issue is of course fundamental to all other issues, its satisfactory

solution will demand time for study, discussion, and democratic agitation. Meanwhile, action on the practical issue of federal-aid legislation cannot be put off: The Thomas Bill (S. 246), already approved in the Senate Committee on Labor and Public Welfare, may come to the floor of the Senate, and be passed, at any time. A companion bill in the House would then be urged upon the attention of the House Committee on Education and Labor. The supplementary but *separate* bill, calling for 35 million dollars to provide health services (but not public welfare services) to all American children, is meant to lessen if not prevent opposition to the Thomas bill. The stratagem shouldn't deceive anybody. The Thomas bill would still establish a precedent of discrimination against private agencies, whether educational or social. We must gird for a showdown on federal aid. And the showdown must be about the Thomas bill and its companion in the House of Representatives. —Rev Allan P. Farrell, S.J.

False Nationalism

The root of it all is that distortion and exaggeration of love of country that is false nationalism. It is the doctrine that holds that the welfare of a people demands that it develop power at all costs, no matter what happens to its

neighbors; that the nation must be self-sufficient and strong enough to enforce all its demands.

In the midst of fear of another war, we think of peace and try to get a glimpse at least of a world order that will square with the dignity of human nature and minister unto human happiness. As a nation, we have a profound obligation to co-operate in the fashioning of such in order. We are our brother's keeper, whether he be white or black or yellow, whether he is at home in the Caucasus or on the plains of the Argentine, whether he be German, British, French, or Italian. Whatever he is, wherever he is, he belongs to us. He is a child of God, redeemed by Christ's Precious Blood, and we dare not pass by and leave him wounded by the roadside. . . .

Ideas and ideologies are being propagated and fought for that are false and dangerous. On these, political and economic structures have been reared that are evil. We know these must be destroyed if there is to be any hope for decent living under the sun. Unto their destruction our postwar effort must be dedicated.

The while we destroy what is evil, we dare not forget our responsibility for building what is good. At this point, we stand in vital need of guidance and help from the Wisdom and Power that is God. —Very Rev. Robert J. Slavin, O.P.

III. The Lay Teacher in Catholic Education

Lay Contribution to Catholic Education

The nub of our problem, however, is the salaried teacher in the Catholic schools. He is becoming more expensive, more necessary, and more difficult to find, largely for economic reasons that involve the government and affect the future influence of religion in education.

There was a time when a teacher's simple wants could be satisfied within the modest budget of a private school. A laborer was paid a dollar a day, and if the teacher got five, some sense of proportion remained. Since that bucolic era we have witnessed a mad race between wages and the cost of living in which the winner is still uncertain, but the odds are in favor of the cost of living. To meet the situation, farmers have been subsidized, workers have been mobilized, and every type of public benefit has been increased. When it comes to the teacher, however, a situation is developing where the unthinking private schools are beginning to hope that the Federal Government will step in before they have to curtail their programs and sink to an inferior level. They realize that the problem will not be solved by giving the teacher a minimum wage, commensurate with the cost of living index, though that may be more than he is getting now. They realize that eventually they must go further than that. His compensation must be fixed with an eye to his relative dignity, and relative importance in the community, or soon it will be impossible to persuade anyone with brains to teach. I know one institution which pays the electrician \$5,200 a year, and this is as much as it pays an associate professor of physics. It pays the man who cuts the grass, \$2,000 a year, and this is almost as much as the starting salary of an instructor with a master's degree. If the proper relation existed, the associate professor would be receiving from \$10,000-\$15,000, and the young instructor not less than five. Such a scale, however, in this particular, but nameless institution, would increase the budget by nearly a million and a half dollars, so that in four years, the debt would be almost hopeless.

Meanwhile, the salaried teacher is becoming more necessary every day. In two years our total Catholic student body has increased by 680,000 students. Our teaching priests and religious have increased by only 3800. Thus we have 1 new teacher to every 180 new students. The lay teachers for the same period have increased by 3000. May I remark, however, with a certain amount of emphasis, that while this fact adds to the financial problem of an administration, it is not to be regarded as a calamity. It is especially obvious in higher education that we need not only the infinite variety of training that only a group of laymen, possesses, but we need the lay influence,

the lay interest and viewpoint in our high schools, colleges, and universities. As you realize so well, it is possible to overdo the clerical angle in education as in other fields. The clergy and the laity are supposed to complement each other in society as fathers and mothers do in normal families. The best man in the world cannot supply the touch that a woman should give in the home, and the best nun out of the world, cannot prepare a girl for every phase of life. I can think of many punishments which I should find more congenial than being condemned to a totally clerical society. Our lay faculties then are with us to stay, thank God—or are they?

Each year they become more difficult to find. This problem is linked in part with salaries. Only a man of independent means can afford to indulge his zeal for souls in the average Catholic school. But linked with this is the deplorable policy in some of our more backward institutions of treat-

ing the lay teachers like rank outsiders and second class citizens. Priests and religious, who are sometimes incompetent, are advanced over the heads of distinguished and experienced laymen, while questions of policy are seldom submitted to the honest comment of the whole faculty. That, I think, is one important reason why so many of our best Catholic scholars are seeking wider horizons. The main reason, however, is the enormous increase of opportunities for teachers in these days of educational inflation. —Rev. Robert I. Gannon, S.J.

Assimilation of Lay Teachers in Catholic School Systems

The third imperative is the recruitment of teachers. I need not tell you that the shortage of priests, Brothers, and nuns to staff our schools soon will reach alarming proportions. An intensified program for religious vocations is needed immediately. At this convention a special N.C.E.A. committee will launch this project. But no longer may we expect religious to carry the full teaching load. The day of the lay teacher—to be sure, a belated event—is at hand. Some will be full-time employees, paid, I trust, the prevailing wage rate in the community. Others will have to be volunteers: some, young persons interested in the teaching apostolate; others, former public school teachers willing to teach a few hours a day. The manner in which these lay teachers are assimilated into our system will be a crucial test of our readiness to see the advantages of the lay apostolate in Catholic education.

Lay teachers will join our ranks at an opportune moment. Let us associate things that go together:

1. We will need a curriculum heavily weighted with social studies. Lay teachers generally are well qualified in this field; moreover, it is the field in which they should become expert in the interest of the apostolate.

2. We need good public relations. Lay teachers may be our most effective emissaries of good will. At the same time their employment will help dispel the notion that our schools are merely catechetical institutes for the indoctrination of children by priests and nuns.

3. We need teachers. Lay people can teach, sometimes more efficiently than ourselves and not infrequently with greater lasting influence upon the students. —Rev. William E. McManus.

IV. The President's Commission on Higher Education

Washington Is Moving in on Us

In a dozen different ways, Washington is moving in on us. Some of its advances are inevitable and beneficent. We all admit, for example, that the *laissez faire* independence of the nineteenth-century robber barons had to go, and that in today's world some planning is most certainly a proper activity of the Federal Government, but the people should be made to realize that a point can be reached in planning where they begin to surrender their essential liberties. —Rev. Robert I. Gannon, S.J.

Extension Downward of American Education

One of the most striking phenomena in our generation has been the rapid extension downward of American education. Armed with two slogans: The Democratic Spirit and Equality of Opportunity, the ideal of mass production has been introduced into our schools. During the period between 1900 and the outbreak of the recent war, the population of the country doubled, but the high school population was multiplied ten times, from a half a million to five million. So too in higher education. In 1900, 4 per cent of the college age group was in college. At the outbreak of the war, 14 per cent; at the close of the war, 22 per cent. But this increase unfortunately reflected an increase of prosperity and the desire for business and social advantage, rather than an increase in intellectual curiosity. So clearly, a government study was in order to discover some way of directing this expensive and limited thing

called higher education into the channels where it would do most good to the country. We needed some just and scientific process of elimination on a grand scale. So the President wisely appointed a distinguished committee on higher education to advise him. Unfortunately, however, when the report was published a year ago, it featured a suggestion that was equivalent to printing unsecured currency in a time of financial panic. —Rev. Robert I. Gannon, S.J.

Some Effects on Catholic Schools of the Report of the President's Commission

What they [the President's Commission] advised was, in effect, a liberal watering of the educational stock in the country. They included of course a number of pleasant and familiar recommendations with regard to general education, moral training, the cultivation of a civic sense, and an international outlook, but this unfortunate commission also advocated enormously increased facilities for getting a college degree, and sharply decreased facilities for getting a college education. Briefly, they wanted by 1960, four million six hundred thousand persons—I shall not confuse the issue by saying students—in higher education, in place of the one million five hundred thousand that was normal before the war, and the two million two hundred fifty-four thousand that we were struggling with in the high tide of the postwar days. I do not know what inhibition prevented their open endorsement of Barrett Wendell's suggestion that every American citizen

should receive a bachelor's degree at birth. It is a commonplace of the profession that if registration were confined to those who deserved to be in college, there would be plenty of empty seats waiting for the next generation. The commission wanted by 1960 a faculty of three hundred and fifty thousand persons. Once more I use the word *advisedly*, for we know from past experience that there will not be, 11 years from now, one hundred thousand competent college teachers in the country. Real teachers cannot be turned out on the assembly line. So often, I used to think to myself when I was signing diplomas in June, "Doctors are made by fools like me, but only God can make a teacher." The commission wanted a physical plant of seven hundred and thirteen million square feet, which at present building prices would come to something like ten billion dollars and a budget for this monstrosity of two billion five hundred and eighty-seven million. The Federal Government would toss in one billion the first year and call the plays preferably through a new Secretary of Education in the Cabinet. Thus, as a panacea for the intellectual and moral crisis through which the country is passing, the commission advised more and more advanced schooling, even though it be,

as it will inevitably be, inferior schooling. President Truman should be advised to appoint another commission, this time of jaundiced and disillusioned ex-college presidents to enumerate and analyze our present startling failures at the high school and college level, failures that would be multiplied and intensified if the recommendations of the commission were carried out.

As far as the private colleges and universities are concerned, we have reason to think that they would be rocked to their foundations if Washington set its paternal heart on having everybody in sight dressed in a cap and gown. Institutions able to reach into the federal pocket would establish a standard of extravagant operation which Princeton would find impossible to rival, and would inevitably wreck the faculties of colleges that depend on private support. It stands to reason that every good teacher with bills to pay would work for the government. The Commission realized that the weaker private institutions would thus be pushed to the wall, and echoing the royal remark that was never made of "Let them eat cake" suggested that they go out for more princely endowments. — *Rev. Robert I. Gannon, S.J.*

aware of their duties to their fellow men. An empty pietism would result that would render religion unreal and without value for the betterment of society. Our Lord never tired of insisting that the test of the genuineness of our love of God is the love we cherish for our neighbor and that we cannot hope to possess Him unless we are willing to accept the least of His brethren.

Children in our schools should acquire the habits that they need for life in society. They must come to understand social living and what it demands on the part of the individual. From a study of history, of literature, of the nature of economic life and the functions of social institutions, of the character of American democracy, they may achieve an intelligent understanding of their relationships with their fellow man and of the duties and responsibilities that flow out of these relationships. Brought face to face with social realities, they may be able to develop the attitudes and form the habits that are pertinent to existence in the world as it is today and have value for the purposes of practical living in society. — *Very Rev. Robert J. Slavin, O.P.*

The Goals of Education

The goals of education in American democratic society might be summed up as follows:

Physical fitness, or the habits of healthful living based on an understanding of the body and its needs, and right attitudes toward everything that contributes to good health.

Economic literacy, or an understanding of the workings of modern industrial civilization, with all that it involves of interdependence, adequate to yield an appreciation of the value of work and a zeal for social justice.

Social virtue, based on an understanding of American life and the workings of democracy, making the individual ready to make those sacrifices of self-interest that are necessary if he is to live with his fellow man in peace and unity.

Cultural development, rooted in a familiarity with the beauty the human mind has created and enshrined in its literature, its music, and its art, and flowering in a taste for finer things that will banish the low, the lewd, the vulgar, and the decadent.

Moral and spiritual perfection, the crown of all the rest, achieved in and through all the rest, fulfilling the purpose of man's existence, because it purifies him and unites him with his God. — *Very Rev. Robert J. Slavin, O.P.*

V. General and Catholic Points of View

Catholic Philosophy of Education — God, Soul, Eternity

Education has been defined as the preparation for complete living, but for us Catholics life is not complete on this side of the grave. "We have not here a lasting city but seek one that is to come." Therefore, any system of education that leaves out this life to come, that omits God, the soul, and eternity, is always incomplete and will never satisfy our Catholic conscience. This in a few words is our Catholic philosophy of education and this is the reason for the existence of our separate system of schools.

This is also the motive which has inspired the heroic sacrifice of a great army of teaching religious who, down through the years, have ever been the main support of our Catholic schools. They have given up all that the world holds dear—home, family, and fortune—and they have given themselves, body and soul, to the sacred cause of Catholic education. We have no rich endowments for our schools, nor do they receive any funds from the state treasury; but we have something which money cannot buy, something far more important in the work of education, we have this priceless endowment of consecrated lives. Without these religious teachers our schools could hardly exist for a single day, and without them they would be like a fortress without a garrison, a ship without a crew, or a body without a soul. To them the Church in America owes a debt of gratitude which only God can fully estimate and only God can adequately repay. — *Bishop Lamb.*

The Catholic Schools, the Hope of the Church

The Catholic schools of America are the hope of the Church and they are also one of the last citadels defending our fundamental American liberties. We should zealously guard that citadel against the enemies without who are seeking to destroy it. We should protect it from the seepage of secularism and from its friends within the gates who may be tempted to sell their birthright of faith and Catholic culture for a mess of pedagogical pottage. We must increase the number of our schools so that every Catholic child may be able to receive the benefits of a religious education. We must vitalize the religion courses, especially in our high schools and colleges, so that more of our graduates may be fired with apostolic zeal and inspired to go forth as militant leaders and zealous lay apostles in the field of Catholic action. — *Bishop Lamb.*

Results of Emphasis on Distinctively Catholic Phases

In a few words may I summarize this address. We can thank God for the freedom of education which is ours in the United States. God expects us to use this freedom wisely. To the extent that we may see the designs of Providence in the signs of our time, we may be sure that a renewed, zealous emphasis on the distinctively Catholic phases of our school program is at once God's holy will for our schools and the best method of maintaining a favorable relationship between government, religion, and education in the United States.

An Empty Pietism and Social Living

A school would fail utterly of its purpose and would be quite out of step with the philosophy of education were it to confine itself exclusively to preparing its pupils to meet the demands of their relationship with God and fail to make them

VI. Examination of Conscience

Examination of Conscience by Administrators

First we can re-examine the administration of the institutions we possess and get our granaries ready, as Joseph did, for the seven lean years that are on the way. Let us ask ourselves a few direct questions. Have we been prudent, or have we allowed ourselves to splurge? Are we crushing ourselves, for example, under more architecture than we can carry? Fancy façades are like high powered football teams, a sure indication of the wrong-side-of-the-track mentality. The underprivileged always waste money on irrelevant display. Better one good plain school, than two bad fancy ones. Better one well-staffed department, than a dozen that would satisfy no one. Have we been charitable and loyal to our main objective, or have we engaged in stupid and expensive rivalries and duplications with other parishes, dioceses, and religious congregations? Have we been businesslike in the way we run the treasurer's office, avoiding the smallest waste, and budgeting a proper amount for deterioration, before we begin to talk about profits? Have we been magnanimous in giving the salaried faculty the security and dignity which would keep them loyal to Catholic education, even though they could do better elsewhere? — *Rev. Robert I. Gannon, S.J.*

Our Own Shortcomings

It seems to me that the past and current difficulties of Catholic education abroad cannot be attributed entirely to the machinations of power-mad governments. Better it is for us to assess our own shortcomings and downright mistakes before we excuse our failures by blaming the government. The truth is that because Catholic education abroad had but little solid substance of eternal Catholic truths and principles, Catholic schools lacked secure status before God who could hardly be expected to abandon His graces to unworthy and unresponsive institutions; before the clergy, who failed to regard Catholic education as a part of their apostolate; before educators, who saw only a superficial difference between the content of Catholic and secular education, before the laity, who were not disposed to make sacrifices for something of meager intrinsic value, and before government which appraised them as so many needless duplications of public schools. — *Rev. William E. McManus.*

The Problems of Student Government

In the short time I have been associated with Catholic college student governments I can truthfully say that the men and women concerned are honest and sincere in their attempts to solve the

problem of student-faculty relationship. They have told us so. They have indicated that the source of the difficulty does not lie in the relationship itself but in the fact that too often the so-called delegated authority is no authority at all; that the spirit of paternalism is rampant among faculty members and administrators alike; and that Catholic teachers, in general, are afraid to let their students think for themselves for fear of having the mirror held too closely and too clearly up to the failings of our human nature. Thus is born in the mind of the student a spirit of rebellion, a feeling of insecurity, and ultimately, if the idea is carried out to its most bitter end, the denial of all lawfully constituted authority. Perhaps they are right. However, I

must of necessity state here that not all students are motivated by the same noble ideals. In the world today there is a growing tendency to destroy anything that smacks of regimentation. We draw it in with every breath we take. We hear so much of academic freedom, self-determination, and anticlericalism. Catholic college students are accused of being "priest-ridden pups"; and I might add that they are accused of this openly and often. Are we not told that the neurotic and psychopathic ills of Catholics stem from this business of being told what to do, what not to do, and the where, when, and why of living in general? Even the confessional is mentioned as proof positive that we are not sincere. — Brother George Thomas, F.S.C.

Catholic Library Convention

Jane Bruce*

"The waters of wisdom gave them to drink: in them wisdom shall be made strong and shall not be moved: and she shall exalt them forever."

These words were taken from the Introit of the day's Mass in accordance with the theme: *Catholic Action: Librarians as Christophers* and was developed in a high, spiritual sermon by Rev. Louis A. Rongione, O.S.A., librarian, Augustinian Academy, Staten Island, N. Y., marking the opening of the twenty-third annual conference of the Catholic Library Convention held at Detroit, Mich., April 19-21. The pontifical Mass was celebrated by Most Rev. Allen J. Babcock, D.D., auxiliary bishop of Detroit.

At the first general session Brother Aurelian Thomas, F.S.C., of Manhattan College, New York, N. Y., retiring president, termed the *Spirit of Faith* the motivating influence in the development of Catholic library service, historically, and in our own day. He emphasized the great need for community, provincial, and diocesan libraries and archives, stressed the embryo nature of hospital library work and urged its development and called for more trained librarians under Catholic auspices on all scholastic levels.

Elementary Libraries

A plea for full-time, trained librarians was again re-echoed at the meeting of the Catholic Library Association's elementary division. Sister Mary Fides, S.S.N.D., of the department of library science, Catholic University, Washington, D. C., as a most capable chairman, presented a series of timely questions pertaining to elementary libraries which prompted some lively discussions and differences of opinions among several members of the group. In fact, some of the reports were so very worth while with many Sisters taking an active participation in the discussions that requests have been made to extend the time limit for elementary division at the next convention.

In general the elementary librarians agreed that, whenever possible, the library should remain open as long as it is in use, if necessary

*While it was impossible to attend all the meetings my special interest was centered about the elementary division and this report is intended primarily for the Sisters who are busily engaged in library work.

special attention should be given to browsers, and the room made so attractive and accessible with pictures, pamphlets, and magazine racks that the boys and girls can't help but become library minded. An active elementary library is Catholic Action—librarians are Christophers.

Problems of the "Comics"

It was also agreed at this meeting that all librarians and teachers must cope with the subject of comic books, and it is their responsibility to select only the good ones for the children. Some members were of the opinion that they confirm nonreaders as nonreaders, etc., but hoped that, with magazines as an intermediary and illustrated books as a substitute, they might some day become a thing of the past. There is no answer unless librarians strive, with no fanfare whatsoever about censorship or comic banning, to discourage the bad comics and calmly accept the good ones only if the children insist upon reading them. It is far more important to stress good books and make a wholehearted effort to give the children every advantage that will enable them to select only the best rather than constantly to discuss the effects of bad comics.

Father Rongione's list of accepted comics which appeared in a recent issue of the *Catholic Library World* was suggested as an excellent beginning in evaluating new comics appearing daily on the newsstands. It was suggested that teachers, librarians, and also the parents should consult this list.

School Librarians

Why more libraries for the elementary schools? This question was more than sufficiently answered by Father A. L. Bouwhuis, S.J., librarian at Canisius College, Buffalo, N. Y. Some of the more definite benefits he listed were the profound effects the libraries had on developing the personality of children, the broadening of their range of general knowledge, an incentive to read, the developing of a richer vocabulary, and the ability to select and read better books. He also stressed the point that the Sisters should strive for more school libraries in preference to classroom libraries.

After making a very thorough study of the various needs and the endless opportunities of a library in helping others, Richard Hurley,

assistant professor of library science, University of Michigan, Ann Harbor, Mich., presented a plan for the average school library. He did not expect everyone in the group to agree with this outline and he was interested in suggestions or corrections, but after taking everything into consideration he arrived at the following outline for a basic start for a checkup.

Departments	Percentage
Reference	2
Religion	3
Philosophy	1
Social Studies	10
Grammar	1
Science	7
Practical Arts	15
Fine Arts	7
Literature	12
History & Biography	26
Fiction	16

After checking on their own libraries no doubt many members will be in a better position to discuss this plan at the convention next year.

The Officers

In her truly inspirational and sincere presidential address, Sister Mary Reparata, O.P., director of the department of library science, Rosary College, River Forest, Ill., announced her most important objective for the coming year. In expressing her greatest hope she informed the members that it was now that Christopher librarians make their plans for peace. They have already drunk deeply of the well of wisdom and must now cultivate those virtues which are the primary requisites of librarians.

The other officers elected were: vice-president (and president-elect) John O'Loughlin, librarian, Boston College Library, University Heights, Chestnut Hill 67, Mass.; Secretary-Treasurer, Laurence A. Leavey, P.O. Box 25, Kingsbridge Station, New York 63, N. Y.

The members of the Executive Council are: the immediate past-president Brother Aurelian Thomas, F.S.C., Cardinal Hayes Library, Manhattan College, New York 63, N. Y.; for term expiring 1951 are Rev. Colman J. Farrell, O.S.B., Abbey Library, St. Benedict's College, Atchison, Kans., and Sister M. Norberta, I.H.M., department of librarianship, Marywood College, Scranton 2, Pa.; for term expiring 1953 are Brother David Martin, C.S.C., University of Portland Library, Portland 3, Ore., and Sister M. Florence, O.S.B., College of Mt. St. Scholastica Library, Atchison, Kans.; for term expiring in 1955 are Rev. Andrew L. Bouwhuis, S.J., Canisius College Library, Buffalo 8, N. Y., and Lucy Murphy, Canisius High School Students' Library and Buffalo Public Library, Buffalo 3, N. Y.

The 1950 Convention

The twenty-fourth Annual Convention will be held, April 10-14, 1950, at the Catholic University of America, Washington, D. C. These plans are tentative and the official notice will be forwarded to all members.

As a conclusion to a successful convention, the first one on its very own, resulting in a large increase of enthusiastic members, the making of unlimited plans for the coming years I should like to conclude this report as Father Rongione ended his sermon using the second half of the Introit of the Mass of the opening day: "Give thanks to the Lord, and call upon His Name; and make known among the nations His marvelous works."

Special Features of Summer Schools of Catholic Colleges

The May Catholic School Journal (beginning on page 178) listed outstanding courses offered in summer schools which had come to the attention of the editors up to March 31. Here is a continuation listing later arrivals. No attempt has been made to compile a complete list of summer schools or to list the ordinary courses in education and academic subjects. For complete information of the summer offerings, write to the school in which you are interested.

CALIFORNIA

Mount St. Mary's College, 12001 Chalon Road, Los Angeles 24.

Education: An introduction to elementary teaching for emergency teachers in public and private schools. For degreed women at present holding emergency positions and working toward requirements for regular certification. Emphasis on art and music. (June 27-July 30, six hours per week.)

Gregorian Institute: Five days (Aug. 1-5 incl.) Dr. Clifford A. Bennett, national director of Gregorian Institute of America.

Seminars: in biology, music, and education (June 27-July 30).

English: Survey course—The Catholic Literary Revival—(2-4 units) (June 27-July 30). Rev. Frances B. Thornton.

Immaculate Heart College, Los Angeles 27.

Workshop in student government (Aug. 21-27) for Catholic college administrators and faculty counselors. Theme: "Spiritualizing College Life—The Answer to Secularism."

Theater: National Catholic Theater Conference (June 15-18). Delegates from community, college, and high school groups. Program includes production of four major plays, radio and television demonstrations, children's theater.

Other courses listed in the May issue of THE CATHOLIC SCHOOL JOURNAL.

ILLINOIS

De Paul University, Webster & Kenmore Avenues, Chicago.

Workshops: Kindergarten and First Grade (June 27-July 30). Sister Marie Rosaire, Miss Lindall, and Miss Kilcullen. Credit, 3 hrs., each section.

Loyola University, 820 North Michigan Ave., Chicago 11.

High School Institute: A high school teachers' institute on The Teaching of Catholic Social and Economic Principles, sponsored by Catholic Business Education Association, Midwest Unit, will be held at Loyola University, Aug. 16-19, 1949. It will provide teachable information on: the teaching authority of the Church on economic principles; social justice in modern life; the place of government in economic life; the individual in free enterprise; private property rights; labor-management relations; the tenets of Communism; ethical aspects of social security; the theology of Catholic Action; industry council plan; international relations; the Mystical Body of Christ in our workaday world.

For additional information write to: Sister M. Gregoria, B.V.M., Chairman, Midwest Unit, C.B.E.A., Mundelein College, 6363 Sheridan Road, Chicago 40, Ill.

Rosary College, 7900 Division St., River Forest. **Library Science:** Advanced work. The Chicago area branch of the Catholic University of America will conduct courses in library science at Rosary College, June 27-Aug. 6.

INDIANA

University of Notre Dame, Notre Dame.

Liturgy: The Notre Dame Summer School of Liturgy, directed by Rev. Michael Mathis, C.S.C. (June 20-Aug. 12.)

IOWA

National Catholic Rural Life Conference, 3801 Grand Ave., Des Moines 12.

Rural Life Institutes for Seminarians

Camp Holy Cross, Burlington, Vt. (Aug. 28-Sept. 3). Write to Rev. Francis Candon, Barton, Vt.

Lafayette, La. (date open). Write to Rt. Rev. Msgr. Hubert Lerschen, Rayne, La.

Spring Bank, Wis. (Aug. 14-20). Write to Rev. Gabriel Hafford, St. Francis Seminary, 3257 South Lake Drive, Milwaukee 7, Wis.

Institutes for Workers

At Washington, D. C., and at Des Moines, Iowa (dates open). Write to Rt. Rev. Msgr. Luigi Ligutti, Executive Secretary, N.C.R.L.C., 3801 Grand Ave., Des Moines 12, Iowa.

KENTUCKY

Nazareth College, Louisville

Library Seminar: A special feature of the courses in library science at the regular summer session (June 27-Aug. 6). Directed by Sister M. Canisius. Theme, "Working Together—Administrator, Teacher, Librarian, Pupils." Subject, "Youth, Communication, and Libraries."

LOUISIANA

Catholic Committee of the South

Loyola University of the South, 6363 St. Charles Ave., New Orleans 15.

The summer school for elementary teachers directed to the special needs of the southeastern states is a co-operative undertaking of the C.C.S. and Loyola. Rev. Henry C. Bezou, M.A., superintendent of schools for the Archdiocese of New Orleans, will direct the session.

MARYLAND

Loyola College, 4501 North Charles St., Baltimore 10.

Education: Graduate courses scheduled for 1949 summer session in methodology, educational literature, secondary education, experimentation, workshop in secondary methods, secondary supervision, character education, case study in counseling.

St. Joseph's College, Emmitsburg.

Religion: A six-day course for lay teachers of religion (June 18-23).

MINNESOTA

St. John's University, Collegeville.

Gregorian Institute: Gregorian Institute of America summer school of liturgical music (July 1-29).

College of St. Catherine, Cleveland Ave. & Randolph St., St. Paul.

Seminar in Minnesota History (June 20-July 2) (Credit, 1 hr.). Directed by the history staff.

Institutional: Orientation Program in Institutional Care (June 21-July 26) (Credit, 5 hrs.). Sister M. Gerard, director. Restricted to Sisters engaged in institutional work.

MISSOURI

St. Louis University, 15 North Grand Blvd., St. Louis 3.

Liturgy: Two courses by Rev. Gerald Ellard, S.J. (June 21-July 29). One course based on *The Liturgy of the Mass* by Pius Parsch, the other on *The Mass of the Future* by Father Ellard.

Institute: High School Speech, Drama, Radio. (June 27-July 15).

Conferences: Religion, Curriculum, English, Guidance, Speech, Television, Debate.

NEW YORK

Manhattanville College of the Sacred Heart, Convent Ave. & 133rd St. W., New York 27.

Music: The third annual summer session of the Pius X School of Liturgical Music (June 20-Aug. 11). Directed by Mother Aileen Cohalan, R.S.C.J. For men and women.

Mt. St. Joseph Teachers College, 18 Agassiz Circle, Buffalo.

Dramatic Art: Elements of production, character interpretation, casting, rehearsing, direction, and dramatization for elementary and high school teachers (July 5-Aug. 10).

Curriculum Workshop: Grades 4, 5, and 6 (July 5-Aug. 10). Directed by Sister M. Georgiana. This course required before practice teaching.

NEW MEXICO

Catholic Teachers College of New Mexico, South Second St., Albuquerque.

Education: Regular courses leading to state certificate and degrees. Directed by Sisters of St. Francis of Denver, Colo. (June 6-July 29).

PENNSYLVANIA

Villanova College, Villanova (near Philadelphia)

The regular summer session (June 27-Aug. 6). Additional courses for teachers will be conducted by Villanova at Hallahan Catholic Girls' High School in Philadelphia.

Symposium: A symposium on School Publications will be held June 28 and 29.

College Misericordia, Dallas.

Special Features: During the 1949 summer session (June 27-Aug. 6) the following special activities will be held: Workshop in Elementary Education; Workshop in Health; Child Guidance Clinic; Visual Aids to Curriculum Activities; Safety Education. Directed by Sister M. Annunciata, R.S.M.

RHODE ISLAND

Salve Regina College, Ochre Point Ave., Newport.

Theology: A course by Rev. Gerald F. Dillon, LL.D. (Credit, 2 hrs.).

Library Science: Two courses by Sister Marie Therese, R.S.M., A.M. (Credit, 2 hrs. each).

The summer session will be held June 27-Aug. 6.

TEXAS

College of the Incarnate Word, 4301 North Broadway, San Antonio.

Feature Courses: The Curriculum: Guiding Growth in Christian Social Living. Nursing Education and Public Health Nursing. Directed by Sister Theophane and Sister Charles Marie (June 7-July 20).

WISCONSIN

Cardinal Stritch College, 3195 South Superior St., Milwaukee 7.

Remedial Reading: Diagnostic and Remedial Reading (June 20-July 29). Sister M. Julitta, O.S.F. (3 credits.) Laboratory work in Diagnostic and Remedial Reading (June 20-July 29). Sister M. Michaela, O.S.F. (2 credits).

Alverno College of Music, 1413 South Layton Blvd., Milwaukee 4.

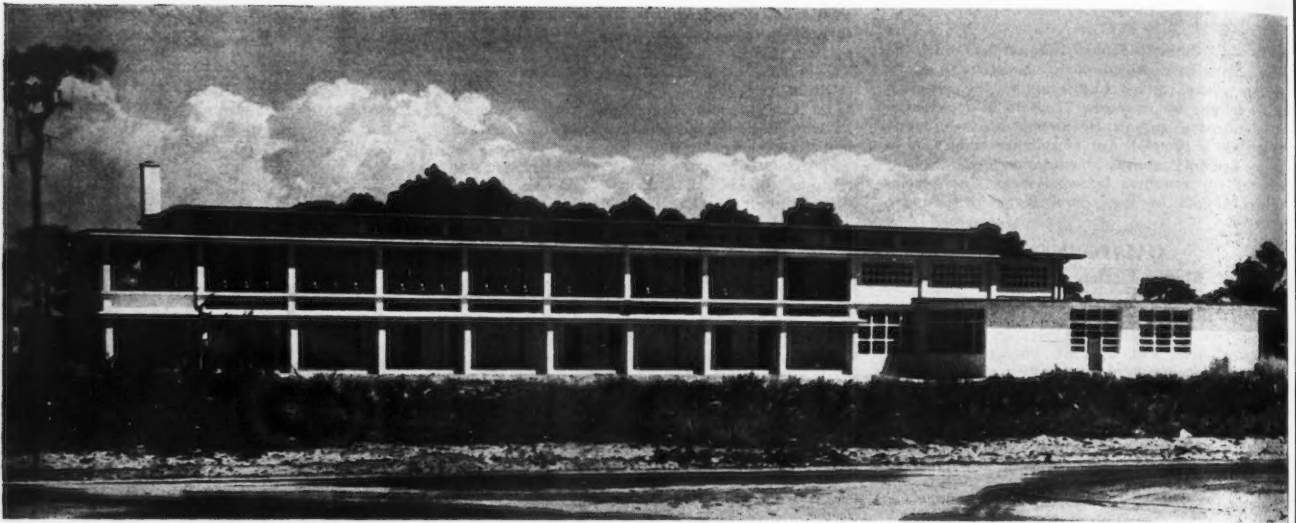
This college of liturgical and secular music for religious and lay women, conducted by the School Sisters of St. Francis, offers in the summer session (June 21-July 30) an extensive program. (Credit towards degree.)

CANADA

University of St. Joseph's College, St. Joseph's, P.O., Memramcook, N.B.

Education: Educational Measurements (July 5-Aug. 9). D. W. Wallace, M.A. Guidance (July 5-Aug. 9). Dr. Lionell Gaudreau. (Credit, 2 hrs.)

The Fabric of the School



The New Parochial School of Christ the King at Tampa, Florida, Designed by Gerald A. Barry and Fred D. Kay, Architects, Chicago, Illinois.

A Modern Southern School Building

The new school for Christ the King Parish, Tampa, Fla., will be ready for use in September, 1949.

The architects, Gerald A. Barry and Fred D. Kay, of Chicago, who have designed schools for many climates and surroundings, have taken full advantage of the Florida climate with its abundant sunshine. Every room faces an open veranda on the west and has fully articulated windows facing the east. There is ample natural lighting.

The site has a principal frontage on the south of 230 feet with a depth of 611 feet. The building is of concrete blocks and stucco on a reinforced concrete frame. Corridor floors and stairs are of terrazzo. The

classrooms are plastered. Toilet rooms have terrazzo floors, ceramic tile wainscoting, and marble partitions. Hot water heating with gravity ventilation is used throughout the building.

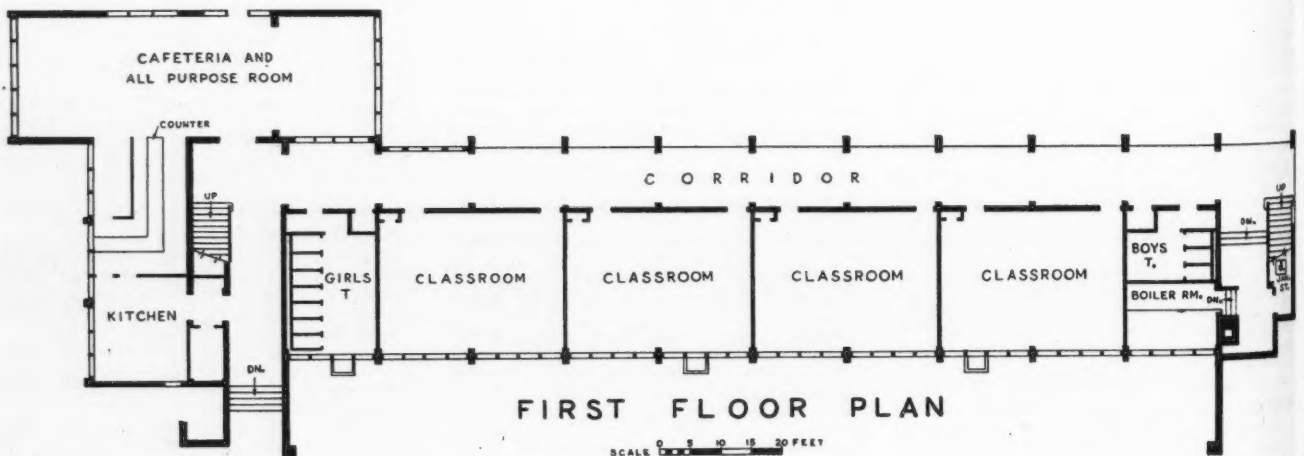
The completed building will accommodate 400 children in 12 classrooms, lunchroom, and kindergarten. At present there are on the first floor four classrooms, cafeteria, kitchen, and a boiler room. The second floor has two classrooms, living quarters for the Sisters, and the Sister Superior's office. Enrollment in the school is not restricted to Catholics.

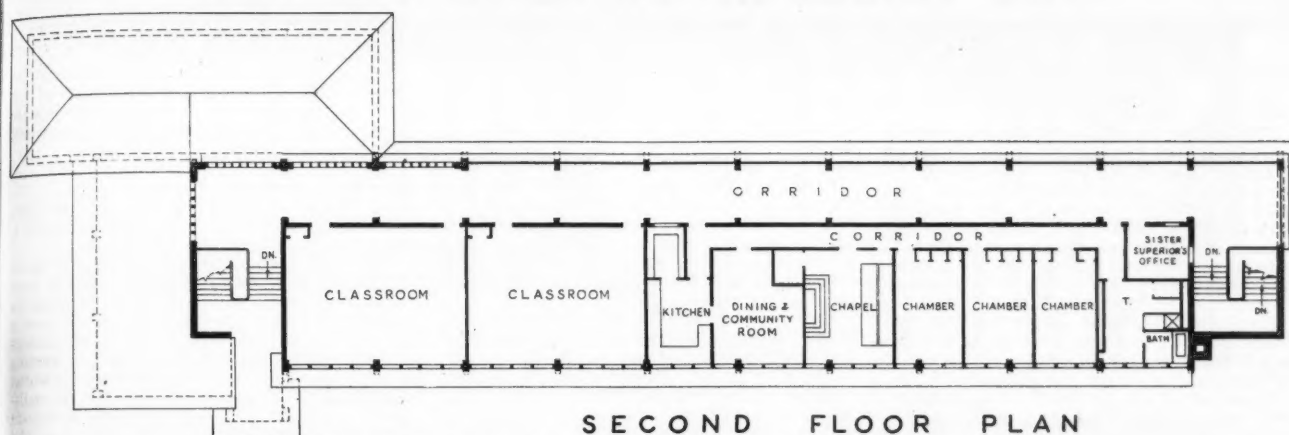
Rev. John J. Mullins is pastor of Christ the King Church.

SUMMER WORK FOR THE REHABILITATION OF THE SCHOOL BUILDING

The summer vacation period provides an ideal opportunity for rehabilitating school buildings, for doing repair work and cleaning, and for setting up a situation which will make the school year happy and the day-to-day cleaning and maintenance work more economical. The following suggestions have been the basis of the summer repair work carried on in the public school system of a midwest city:

1. Clean the boilers for inspection by the public authorities. This should be done as soon after the close of the heating season as possible. After the inspection, fill the boilers with clean water.
2. Inspect the inside of the firebox and paint up the joints with fire-resisting cement.
3. Dust and wash the outside of the boiler and paint the front. Check for air leaks.





SECOND FLOOR PLAN
Christ the King School, Tampa, Fla. Barry and Kay, Architects, Chicago, Ill.

4. Repack the valves on the entire heating system.

5. Remove all main traps and check the contact and the relay points.

6. Check the fans for loose stays and buckets. Drain the oil and refill the motor bearings.

7. Dust and hose off all pipes and machinery in the boiler room and paint if necessary.

8. Inspect the desks, chairs, and tables and remove gum.

9. Wash all furniture in classrooms, etc., and varnish if necessary.

10. Clean and wax the linoleum tops of desks and tables.

11. Scrub the floors in all rooms.

12. Wax the floors in all rooms with at least two coats.

13. Wash all walls from the base up to the chair molding.

14. Wash all light fixtures and replace worn-out bulbs and tubes.

15. Wash all blackboards, corkboards, and woodwork.

16. Wash all chalk rails and varnish with satin finish.

17. Dust all window shades.

18. Scrub all corridors and staircases.

19. Wax all hallways with at least two coats.

20. Clean all window stool vents.

21. Clean all air ducts and wash.

22. Scrub the toilets; wash the walls, wash the tile and marble; and wax toilet room floors.

23. Wash the tile in halls.

24. Clean, wash, wax, and repair all lockers.

25. Wash all inside glass.

26. Scrub the gymnasium floor and mop with vinegar water before varnishing. Use steel wool to remove burns from rubber shoes.

27. Varnish the gymnasium floor two coats. Where sanded, apply three coats.

28. Mop the auditorium floor, inspect the seats, remove gum and marks. Varnish if necessary.

29. Scrub and varnish the auditorium stage one or two coats as necessary.

30. Scrub the locker and dressing room floors.

31. Dust the walls and wash if necessary.

32. Wash all exit walls.

33. Scrub the exit floors.

34. Wash display cases.

35. Wash all clocks.

36. Cut lawns weekly and keep free from weeds. Care for shrubs. Keep playground clean.

37. Check all fire hose and standpipes to determine that they are workable.

38. Discharge and refill all soda-ash fire extinguishers.

Before the close of the school year, the

Pastor and the Sister Superior should have a consultation, check the summer work to be done by the janitor, and help him work out a program of work on the basis of doing the most necessary jobs first, and the desirable jobs later.

The work suggested above is independent of the inspection and repair work which will require the employment of plumbing, carpentry, heating, and other mechanics.

NEW LIBRARY FOR IONA COLLEGE

The new \$275,000 library building for Iona College at New Rochelle, N. Y., was dedicated by Cardinal Spellman on March 13.

The building, designed in Georgian style by Eggers & Higgins, will house 40,000 volumes. Library space consists chiefly of a well-lighted main room with a series of study alcoves. One wing contains a control room, two offices, a catalog room, and a large stack room.

The ground floor, for the present, will

house a cafeteria to accommodate 290 students at one time. The slope of the land provides ample light and air for the cafeteria room, which ultimately will be used for library purposes. Since the new building is linked with the master plan for the college, it is planned so that another wing may be added.

Iona College for men was established in 1940 by the Christian Brothers of Ireland. It has a growing enrollment of 1350. Brother Arthur A. Loftus is president.



New Library Building at Iona College, New Rochelle, N. Y., designed by Eggers and Higgins, Architects.

New Books of Value to Teachers

De La Salle, a Pioneer of Modern Education

By W. J. Battersby. Cloth, 236 pp. Longmans, Green & Co., New York, N. Y., 1949.

This is a new life of De La Salle. It opens with a striking foreword by A. C. F. Beales, University of London King's College, who apparently guided the author, a Christian Brother, in this work which is a doctor's dissertation. The published work deals with John Baptist de La Salle as an educational pioneer and not as a saint. The remainder of the thesis dealing with the sanctity of John Baptist de La Salle will be published separately.

The first sentence of Mr. Beales foreword is as follows: "It is curious that, while the hero of this book is known to most educated people as one of the 'landmarks' in French education, what is generally known of him is slight, dogmatic, incomplete, and therefore false." And perhaps no less striking is the second sentence: "He is revered in the standard textbooks on the history of education as a pioneer where he was no pioneer at all, and dismissed in a few words on points where, historically, his contribution was in fact unique and born out of time." It was not, indeed, until the appearance in 1937 of the first volume of Georges Rigault's monumental *Histoire generale de l'Institut des Freres des Ecoles Chretiennes*, that the true perspective of De La Salle's work became at all clear. By 1948 this work had been extended to its sixth volume, bringing the story of the Institute down to 1875.

The purpose of the book as stated by the author is as follows: "The purpose of this work is to give an account of St. John Baptist de LaSalle as an educationist. This is not the 'Life of a Saint' in the usual sense. Details of the life are given only in so far as they are necessary to enable the reader to form a clear idea of the circumstances which led De La Salle to undertake his life's work, to show what the conditions of the 17th century were, and to emphasize those points in which the Saint was ahead of his time and a pioneer of our modern system of education."

The book deals with the life of De La Salle, the establishment of the religious order, a detailed discussion of the major work on "The Conduct of Schools," and a brief statement of the development of the Society from 1719 to 1855.

In view of the importance of the volume and the availability of new evidence we shall discuss more comprehensively this book and John Baptist de La Salle in an early issue in the fall. We shall supplement this volume by the very comprehensive work of Brother Angelus Gabriel in his book on *The Christian Brothers in the United States, 1848-1948*, published by Declan X. McMullen Company, Inc. This is an amazingly comprehensive factual statement regarding the persons and events in connection with the development of the schools of the Christian Brothers all over the United States. No phase of the work of the Brothers is overlooked and the volume should be a stimulus to further and more detailed study of each of the phases discussed, and each of the institutions. — E. A. F.

Film and Education

By Godfrey M. Elliott, editor. Philosophical Library, 15 East 40th St., New York 16, N. Y., 1949, 596 pp., \$7.50.

Thirty-seven authors, each trained and experienced in the phase of film use which he discusses, combined to write "a comprehensive survey of the present and potential uses of the 16mm. educational motion picture in our modern society." The book has five parts.

Part One interestingly describes the nature of the educational film. One group of classroom teachers who have examined this book feel that Part Two, *The Educational Film in the Classroom*, makes an especially valuable contribution to improved use of films. In this section there is a chapter dealing with each of the following: reading, science, mathematics, social studies, language arts, vocational arts, music, art, business

education, safety, health and physical education, and guidance. Most of the chapters in this section list specific films available to achieve given objectives. From Part Two of nearly 200 pages the classroom teacher can glean helpful suggestions for more effective film use.

Part Three deals with *The Educational Film Outside the Classroom*. It contains a chapter on each of the following areas: adult groups, industrial workers, sales personnel, medical and nursing education, religious, public library, Federal Government, armed services, and films from the theatrical screen.

Persons interested in the educational film abroad will find Part Four a timely treatment of this vital phase of film use.

The ever present important subject of *Administrative Problems and Practices* is treated in considerable detail in Part Five.

Under the editorship of Godfrey M. Elliott whose rich experience and training qualify him well for this task, the book, *Film and Education*, fills a long-felt need. Finally, between the covers of one book we now have a very complete treatment of significant aspects of film usage. Its intelligent use should supply knowledge and inspiration for the definite improvement of the use of films in many areas of learning. Despite its cost of \$7.50, it promises to be an important addition to audio-visual reference shelves.

Reviewed by Ella C. Clark, Ph.D., Marquette University, Milwaukee, Wis.

That I May See

By Very Rev. Leo J. Walter, O.Carm. Cloth, 139 pp., \$1.75, Declan X. McMullen Co., New York, N. Y.

These 32 brief conferences embrace important considerations in the meaning, purpose, and opportunities of the priestly office and the religious life. The author writes with long years of ex-

THE SAINTS BROUGHT TO LIFE

Sister Mary Charitas, S.S.N.D., regular contributor to the columns of THE CATHOLIC SCHOOL JOURNAL, has written another book, *Faith and a Fishhook*.

Readers of THE CATHOLIC SCHOOL JOURNAL have been entertained by her sketches of the lives of the saints which appeared in article form in these columns. A collection of these was made and issued in the book entitled, *The Man Who Built the Secret Door*, published several years ago. The critics hailed the book as a book which "recaptured the spirit of the saints in a way which re-created the luster and color of the figures of a forgotten pageant of history." In retelling the lives of these saints her emphasis was on the extraordinary way in which they performed the duties of their state of life.

In the new book, *Faith and a Fishhook*, she again writes in her well known conversational style and colloquial language that appeals to young and old alike. Her purpose in this book is to make the virtue of faith attractive. She does this by analyzing the talents of the Archangel Raphael and 11 of the saints, pointing up the unusual things for which they are patronized.

The stories cite St. Peter for faith; St. Scholastica for good weather; St. Apollonia for cure of your toothache; St. Jude for intercession when you think your case is hopeless; St. Anthony when you want to pass your examination or when you have lost something; St. Fidelis when you have a lawsuit on your hands (one that is on the square on your side); St. Matthias when you want to win a contest; St. Gerard Majella when you want to make a good confession, want to know your vocation, or want to pray for a young mother and her child; the Archangel Raphael when you want your transportation running smoothly; St. Isidore when you want to help guarantee good crops; and the Sacred Heart of Jesus to get your gifts for you.

perience as master of novices and provincial for the American province of the Carmelites of the Pure Heart of Mary, in which offices he was responsible for the priestly formation of numerous young men.

Makers of the Modern Mind

By Thomas P. Neill, Ph.D. Cloth, 408 pp., illus., \$3.75. The Bruce Publishing Co., Milwaukee 1, Wis.

The old jingle with which this book is introduced, the story of the six blind men who went to see an elephant, illustrates an often forgotten principle of knowledge—that the whole is greater than any of its parts. Hence one of the diseases of the modern mind is overspecialization, learning a great deal about a very little, and what is worse, thinking the knowledge of the part and the methods by which it was attained will serve to explain the whole. On the other hand, there are those who so want to save the whole they forget that it has parts; and so, because they know man is not just extension, they reject all that can be learned of him by mathematics; because they know man is not entirely unconscious, they reject all psychoanalysis; because they know man does not live by bread alone, they reject even the partial wisdom of economists who thought he did. Dr. Neill, an associate professor of history at St. Louis University, has sought to follow the middle course—to study the modern mind in its sources—the men whose thought has made it—to evaluate their influence, to rescue the truth they discovered, and explain the errors they introduced.

To evaluate, in turn, his contribution, he is to be commended in having chosen men who indeed made the modern mind—Luther, Calvin, Descartes, Newton, Locke, Rousseau, Kant, Bentham, Darwin, Marx, and Freud—and in having analyzed their thought with objectivity and their influence with discernment. They were, he has discovered, men who thought with their times, who collected and ordered the bits of knowledge and conjecture loose in the thought of their age and channeled it to posterity as dogma—a feat which does not necessitate profundity, though some of these men had that, too. On the whole he has succeeded without oversimplification in reducing their work to the level of the reader not trained in philosophy. The one exception is the chapter on Descartes which makes his subtle and well-jointed synthesis much easier to crack than it really is.

High school students, even the best, will probably find this a bit beyond their reach, but high school teachers of history, literature, and sociology, who are striving in class to clarify the complexity of the modern world, will find herein assistance and inspiration.

Joan of Arc

By Hilaire Belloc. Boards: 84 pp., \$1.50. Declan X. McMullen Co., New York, N. Y.

This is a welcome reprint of the colorful account of the life and tragedy and the final triumph of the Maid of Orleans. Written some twenty years ago when its author was at the height of his intellectual and literary stature, it is one of the best, if not the best, brief book of the old master of Catholic historic pleading.

My Daily Psalm Book

Paper, 370 pp. Confraternity of the Precious Blood, Brooklyn 19, N. Y.

This is a reprint of the new English translation of the Psalms, prepared from the newest official Latin version. The editor, Father Joseph B. Frey, has provided an introduction explaining the Psalms as prayers and suggesting how they can be used. He adds a guide for the use of the Psalms as morning and evening prayers, and for Holy Communion and Confession, etc. The book is beautifully illustrated to express the deeper meaning of the respective Psalms.

(Continued on page 12A)

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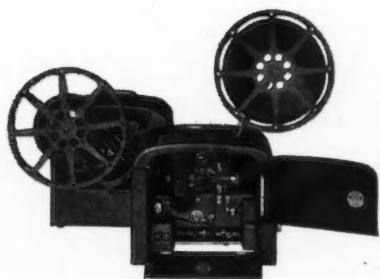
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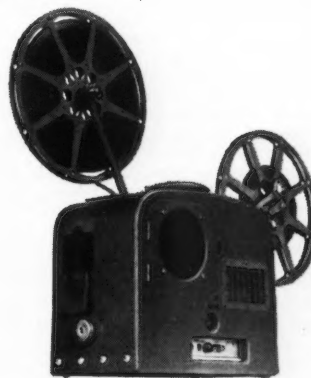


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New Books of Value to Teachers

(Continued from page 222)

Report About Business-Sponsored Teaching Aids

By Thomas J. Sinclair, Ph.D. Paper, 113 pp. F. A. Owen Publishing Co., Dansville, N. Y.

This book discusses the values and the problems of using booklets and audio-visual materials of commercial origin in the classroom.

The Complete Exposure of Russian Communism

By Rev. M. D. Forrest, M.S.C. Paper, 99 pp., 50 cents. Fathers Rumble and Carty, St. Paul 1, Minn.

This booklet is a popular account of the beginnings, the tenets and aims, and the present destructive program of the Russian Communist state.

The Sacraments

By Sister M. Justina, M.H.S.H. Paper, 24 pp., 15 cents each. Geo. A. Pfau, Publisher, Dayton 2, Ohio.

These textual and picture studies of the Ten Commandments are adapted to use in the fourth to the sixth grades. Pictures are suitable for cutting out or coloring.

Childcraft

Chicago, Field Enterprises, Inc., 1949. 14 vols., 3330 pp., \$69.50.

Reviewed by Sister M. Dorothea, S.S.N.D., Librarian, Notre Dame Junior College, St. Louis, Mo.

In this set of books, there is much, very much to commend; but unfortunately there is much to condemn. For sheer beauty of illustrations, I know of no set of books that could compare with the new revised edition of *Childcraft*. "A thing of beauty is a joy forever"; surely then many children will be joyous by possessing or having access to this set of beautiful anthologies of poems, stories, hobbies, biographies, art, and exploration of other lands and peoples.

This 1949 edition of *Childcraft* surpasses the older set in its numerous exquisitely colored or black and white illustrations. The long list of contributing artists includes the names of Laura Bannon, James H. Daugherty, Ingrid and Edgar d'Aulaire, W. Disney, Berta and Elmer Hader, H. C. Holling, Elizabeth O. Jones, Dorothy P. Lathrop, Robert Lawson, Maud and Miska Petersham, Lynd Ward, all the Caldecott prize winners, and a host of others under the expert art direction of Milo Winter.

The editorial staff was headed by J. Morris Jones as managing editor and Ernest G. Osborne as head of the editorial advisory board. The anthology consultants were Frances C. Sayers and Lillian H. Smith, with Frances Cavanah as anthology editor.

The new *Childcraft* is strongly bound, as was the older set, in the familiar orange-colored Sturdite, trimmed in black and gold and reinforced so as to stand the hard wear that children give books. The paper is unusually good, and the type was especially chosen to assure easy readability for children. The more than 3000 illustrations include color pictures and drawings, black and white photographs, diagrams, and other original art work, about one fourth of which is in color. No pains or expense has been spared to make this the most beautiful set of anthologies available for children. All the volumes are uniform in size except XIII and XIV which are folios.

The purpose of *Childcraft* is to provide a plan for child education, for well balanced development through children's literature, hobbies, activities, art appreciation, science, industry, knowledge of environment, and for child guidance and development through parent education. By following this program, the child is to develop physically, mentally, and emotionally. What is omitted is

his spiritual training and development; this must be supplied from other sources.

To carry out the aim of *Childcraft*, the editors have divided the set of books into four parts, the first of which is the anthologies, volumes I through VI. Volume I, "Poems of Early Childhood," contains charming poems and verses for the younger children; Mother Goose and Nursery Rhymes, The World About Us, Fun and Fancy. Volume II, "Storytelling and Other Poems," is just as lovely as the first, though many of the poems are longer and more suitable for older children. Here are Poems for Every Day, Humorous Poems, and Storytelling Poems and Ballads. The full-page illustrations in these books are in four-color offset and appropriate to the poem. Among the names of the poets are found Hilaire Belloc, Alfred Noyes, Dorothy Aldis, R. L. Stevenson, Eugene Field, and a host of others. Children will love the beautiful illustrations no less than the charming verses.

The next volume of the anthology group, "Folk and Fairy Tales," contains Favorite Nursery Stories, Folk and Fairy Tales, and several selections from Aesop's Fables, all of which children should know.

In Volume IV, "Animal Friends and Adventures," children are introduced through stories about them to different kinds of animals and to different kinds of transportation, such as truck, skates, subway, steamboat; and in Volume V, "Life in Many Lands," they are introduced to children of other countries. These two books could be used very profitably for enlivening the geography lesson in school or for traveling to distant lands on a rainy day at home.

Famous persons from Columbus to F. D. Roosevelt are found in Volume VI, "Great Men and Famous Deeds," as are also myths and legends, and Bible stories, the latter unsuitable, however, for Catholic children. In the story of Jesus, He is portrayed as "a wonderful man." In the court, "He admitted that He had come from God"; not that He is God. There is no mention of Christ's Resurrection from the dead after His crucifixion because "Although His body was put into a tomb Jesus was not dead."

The second group, the children's own volumes, comprise VII, "Exploring the World Around Us," and VIII, "Creative Play and Activities," and are designed, in the words of the preface to VII, "to stimulate an interest in nature and to suggest creative play and hobbies for growing minds and bodies. The real and wholesome interests which the books are planned to encourage may even last a life time." There is a bibliography at the end of each section and a list of things to do in VII. The art work and kodachromes are unusually beautiful.

The books in the third group are for parents and teachers and under no circumstances should they be given to children. Volume IX, "The Growing Child," is devoted to a study of the child from birth through adolescence, in illness and convalescence, of family life, handicapped and adopted children. While there is much common-sense advice in this book, it cannot be recommended for Catholic parents because of its pagan attitude toward married life, birth control, sex, and the complete lack of the supernatural element in the most important function of parents. In Volume X, "Guidance for Development," there are many helpful suggestions to parents on health, nutrition, and manners; but this volume is spoiled by the section on Sex in the Life of the Child, in which the authors advocate complete sex instruction too early and regard as perfectly normal and to be unchecked in the child sex play and masturbation—sins against both the natural and the moral law. Nor can one subscribe to the unrestricted and uncensored reading of the comics as advocated here, nor to the authors' attitude on radio, discipline, and movies. Volume XI, "Ways of Learning,"

shows how parents and teachers can co-operate in educating the child.

Volume XII is the guide to the whole set containing as it does The Guidance Plan, Aids to Parents and Teachers, and the Index. Of special interest is the section, *Childcraft as an Aid to Schoolwork*, which will prove invaluable to the busy teacher; *Building a Useful Home Library*, which suggests books for younger and older children; and a section on songbooks and phonograph records.

Volume XIII will be a source of delight to children, for it includes an appreciation of all the arts and attractive illustrations on every page. Under "Art Appreciation" are all the children's favorite art pictures in black and white, with an explanation of the picture and something about the artist; also sections on sculpture, historic homes, towers and memorials, houses of worship, houses of government, buildings of commerce, objects made of clay, glass, metal, and thread. Among the houses of worship one is glad to see Cologne Cathedral and a California Spanish Mission. The second part of this book is devoted to "Music Appreciation" and includes 16 new biographical sketches of composers, pictures and explanations of musical instruments, and forty pages of delightful, catchy songs for children about everything in which they are interested, such as wind and snow, birds, flowers, Thanksgiving, Christmas, seaplanes, traffic lights, and Indians. The descriptive music of the songs is not too difficult for the children themselves to play and enjoy over and over again.

Children interested in all phases of science will be thrilled with volume XIV which devotes the first part of the book to the natural sciences: animals, plants, stars, weather, rivers, and simple machines. The second part of this book shows the application of science to industry. Most of the information in this volume is in the form of beautiful and carefully selected photographs suitable for small children, with just enough writing to give correct information about the picture and the subject illustrated. It is excellent for visual education in home or school, designed to give children knowledge of the world of industry from agriculture to television.

Along with the 14 volumes comes a certificate for the *Childcraft* Advisory Service which provides special information on all subjects through Child Guidance Leaflets and personal reference for a period of three years. This service may be renewed for another three-year period for \$18. For the teacher there is a series of Unit Teaching Materials and a Teacher's Manual besides a large Farm Picture which is especially useful for teaching city children about life on a farm.

In spite of the fact that these are among the most beautiful books published, they cannot be recommended unreservedly for Catholic homes or schools. If one could purchase the anthologies, the creative play and hobbies, and exploring the world volumes together with the folios of pictures and music, the home or school would have books that children would love, enjoy, and benefit from reading.

How to Improve Your Personality by Reading

By Francis Beauchesne Thornton. Cloth, 256 pp., \$2.50. The Bruce Publishing Company, Milwaukee 1, Wis.

How to realize through books your potentialities as a human being, by Father Thornton, who compiled *Return to Tradition*, the anthology of the Catholic Literary Revival. Without doubt books provide the pleasure, excitement, insight, and wisdom with which men cannot only escape, but also understand and appreciate the world in which they live. Doubtless, too, the teacher of literature who realizes that poetry is inherent in the human personality and who chooses her material not

(Continued on page 14A)

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New Books of Value to Teachers

(Continued from page 12A)

because it is standard but because it appeals to those who must teach, will the sooner realize the joy of a class that loves poetry. And it is also certain that people, today, if they read at all, seldom read either wisely or well. So there is in the book much that is of value.

But Father Thornton himself says that part of the fun in books is to discover when the printed word, which for so many is more infallible than the Pope, is wrong. And so, to use his phrase, let's see the "croppers he has come." There are several instances in which he has misquoted men or rearranged anecdotes. For example, it was Byron, not Swift, who woke up one morning to find himself famous. These, to be sure, are minor errors, though not much effort was needed to correct them; but these are errors in principle as well as in fact. Novelists who are both first-rate and Catholic will wonder at his description of the problems they face, and Newman is probably startled, if the blessed in heaven can be, at the interpretation of his famous "Knowledge is its own reward." Father Thornton says, "It is its own reward because of the pleasure it gives those who possess it." That somewhat Epicurean justification does little to secure for knowledge the honor that is its due. Lots of people may find more pleasure in playing golf. Newman, it would seem, considered its pleasure as much a by-product of knowledge as its power. Knowledge is its own end because it, with love, is the end of a rational animal. In other words, the benefits of knowledge—pleasure, power, etc.—are further inducements to know, but it is good to know even when it isn't fun and even when knowledge gives us nothing but itself.

The World's History

By Frederic C. Lane, Eric F. Goldman, and Erling M. Hunt. Cloth, illus., 798 pp., \$3.20. Harcourt, Brace & Co., New York, N. Y.

A well-written history which attempts to show America's relation to the rest of the world, rather than picturing it as a spare part that has very little connection with the main body. The book is extremely objective. The Church in history is painted as a source of culture and beauty and wisdom. The Reformation and the Renaissance are shown to be movements neither angelic nor diabolic. In other words, the teacher should find this an adequate and acceptable basic text for a complex and difficult course. Some may feel that antiquity and the Middle Ages are slighted in favor of modern times, but since the text is written to give the student an explanation for the problems of his own day, such overbalance is inevitable.

Study aids include maps, chronological charts, discussion hints, and previews which help the student to know what is important and what is necessary to prepare in the next lesson. This last, especially, should help to order a course which can easily become confused.

Shooting the News

By John J. Floherty. Cloth, illus., 160 pp., \$2.50. J. B. Lippincott Co., Philadelphia, Pa.

Boys interested in photography probably will find this story of newsreel cameramen and newspaper photographers—the danger, excitement, and toil of their lives—entertaining reading. The last chapter, "Amateur's Luck," may contain some hints to make their hobby pay for itself.

Doctor Doolittle and the Secret Lake

By Hugh Lofting. Cloth, illus., 382 pp. \$3. J. B. Lippincott Co., Philadelphia, Pa.

Children who like and teachers who approve the amazing Doctor Doolittle will no doubt welcome this story of the good Doctor's trip to an African lake in the hinterland of Fantippo, to rescue Mudface, the turtle who lived through the Deluge.

The turtle's story of the Deluge, with its somewhat condescending portrait of Noah and its embroidery upon the biblical facts, seems, however, to border upon the irreverent.

The Wolf King

By Joseph W. Lippincott. Cloth, illus., 200 pp., \$2.50. J. B. Lippincott Co., Philadelphia, Pa.

A good book for children in the upper grades and junior high who like adventure stories about animals. It's about a wolf who escapes the dangers of man and of the forest to become the leader of one of the largest packs in the Canadian woods.

Girls, You're Important!

By Rev. T. C. Siekmann. Cloth, 144 pp. Joseph F. Wagner, Inc., New York 7, N. Y.

A collection of talks intended to help the teenage girl realize her place in the world and solve the problems which to her seem insurmountable.

Little Dusty Foot

By Marian W. Magoon. Cloth, illus., 256 pp., \$2.50. Longmans, Green and Co., Inc., New York 3, N. Y.

Dusty Foot was the nickname for merchants in the time of Charlemagne. This is the story of a very young Dusty Foot, who after he had been separated from his family by the Saxons, joined a caravan of merchants on their way to Cordoba, in Spain. Grade school children should find this a singularly pleasant way to learn about life and culture in the Carolingian empire.

Summer Study in New England, 1949

Paper, 32 pp., free. The New England Council, Statler Building, Boston 16, Mass.

A résumé of opportunities to study academic subjects, art, drama, music, and the dance in New England during the 1949 summer session.

Baptism—Confirmation—Penance

Cards for teaching the sacraments. \$1.50 per set. Prepared by Sister M. Giovanni Trevisan. Maryknoll Sisters Motherhouse, Maryknoll, N. Y.

These striking teaching aids, present: (1) the institution of the sacrament, (2) its administration, (3) the effects upon the soul, (4) the matter and form, (5) the universality of need and application. The two-color illustrations are bold, large enough for classroom use, and effective in visualizing the underlying ideas.

Paulist Pamphlets

Paper, 48 pp. each. The Paulist Press, New York 19, N. Y.

This latest group of Paulist pamphlets includes: (1) "The Training of the Adolescent," by Rev. Robert Claude, S.J., a discussion of adolescent problems for parents. (2) "Watch Your Manners," by Anne Tracey, recommendations for good manners and courtesy for young people. (3) "I'm Going to High School," by Anne Tracey, good manners for students. (4) "Looking Ahead" for the high school age, guidance for vocations and "growing up" manners. (5) "Successful Living" including such duties as use of leisure time, citizenship duties, true refinement. (6) "The Unity of the Church," the text of Pope Leo XIII, encyclical letter. (7) "Praying With Christ," by Rev. Gerald C. Treacy, S.J., a strongly simplified version of Pope Pius XII encyclical "Mediator Dei." (8) "Stories of Great Saints for Children," by Rev. Gerald C. Treacy, S.J., including the Negro saints and blessed, Martin de Porres, St. Benedict the Moor, St. Moses, the Martyrs of Uganda, St. Elesbaan, Blessed Ghebri-Michael, three Negro Popes.

Handy of the Triple-S

By Genevieve Torrey Eames. Cloth, 164 pp., \$2.50. Julian Messner, Inc., New York 18, N. Y.

This is a well-told story of a boy's adventures

in training his dog to become a prize-winning sheep herder. The illustrations are exceptional.

Popular Chant

Paper, 111 pp., 35 cents. J. Fischer & Bro., New York, N. Y.

Includes commonly used chants, motets, and benediction hymns.

Intergroup Relations in Teaching Materials

Compiled by James L. Hanley, chairman of the committee on teaching materials. Cloth 231 pp., \$3. American Council on Education, 744 Jackson Place, Washington 6, D. C.

This study seeks to answer three questions: How are minority groups (particularly Jews, Negroes, and Catholics) treated in American textbooks? Do these books teach understanding or prejudice? Are they fair? The research found that there is some unfairness due to indifference and commonly accepted and ingrained points of view. Suggestions are offered for overcoming the problem in schools and colleges.

My Favorite Stories

By Maureen Daly. Cloth, 241 pp., \$2.75. Dodd, Mead & Co., New York, N. Y.

Collections of short stories usually reflect the literary tastes and preferences of older critics and teachers. The process is reversed in these selections of a very young writer who still has the enthusiasms and interests of a very recent teenager. The book is distinctly for young people.

Sharing Together

By Seward E. Daw, Jessie F. McKee, and Edna M. Aldredge. Cloth, 250 pp., \$1.36.

This third reader emphasizes children's home, school, and community responsibilities. It is based on purely natural motives and brings out interesting child duties in the form of stories. Vocabulary and illustrations are carefully adjusted to the third-grade level.

The College Student and Forbidden Books

By Rev. Patrick Clancy, O.P. Paper, 12 cents (in quantity, 7½ cents). The Cathedral Book Club, 730 North Wabash Ave., Chicago 11, Ill.

This is a reprint of an article which appeared in *The Inside Story*, published by The Cathedral Book Club. Father Clancy first sets forth the reasons why the Church, divinely appointed to instruct mankind and safeguard him from error, has forbidden the faithful to read books which are dangerous to faith or morals. The author can see no good reason why students in a Catholic college should be told to ask permission to read books which the Church has forbidden. In the case of Catholic students in secular colleges, he explains that the bishop who is asked by one of his subjects for permission to read forbidden material has a serious obligation in conscience "to verify the existence of all the conditions listed in the facilities which the Holy See gives our bishops."

The second part of this booklet is a discussion of "What Do Your Children Read?" by Sister M. Florcita, B.V.M.

"Pray Like That!"

By Chanoine J. Bouchat, tr. by J. Robert Charette. Paper, 80 pp., 25 cents. (For clergy, \$18.50 per hundred). J. R. Charette, 1068 Erie Street E., Windsor, Ontario.

Communion prayers for children based upon the apparitions at Fatima.

Sociometry in Group Relations, a Work Guide for Teachers

By Helen Hall Jennings, in association with the staff of Intergroup Education in Co-operating Schools, Hilda Taba, Director. Paper, 96 pp., \$1.25. American Council on Education, 744 Jackson

(Concluded on page 18A)

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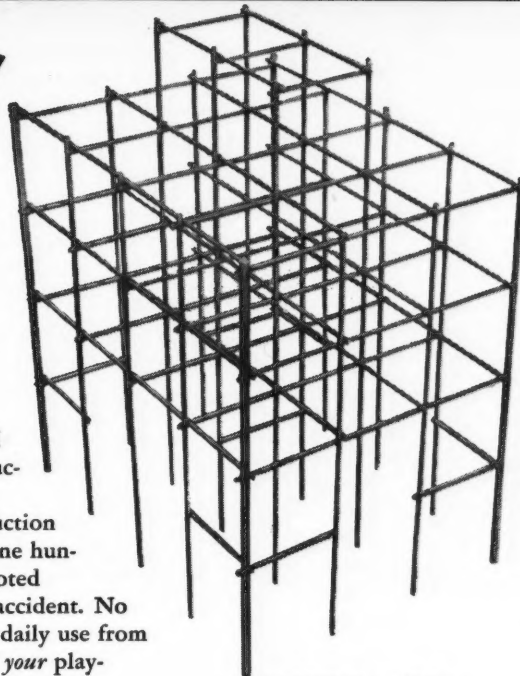
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Catholic Education News

N.C.E.A. OFFICERS FOR 1949

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HONORS AND APPOINTMENTS

Seton Hall President

REV. DR. JOHN L. McNULTY, dean of the Urban Division since 1944, and prior to that dean of the Master School of Modern Languages, succeeds MSGR. JAMES F. KELLEY as president of Seton Hall College, South Orange, N. J.

AMG Field Expert

REV. EDWIN M. LEIMKUHLER, S.M., chairman of the department of religion of the University of Dayton, is on a three-month tour of Germany, visiting religious leaders, at the request of the United States Military Government, in order to make recommendations for short- and long-range religious education programs.

France Honors Professor

The French government has honored DR. LEON BASIER, head of the romance languages department of Xavier University, New Orleans, with a medal of *officier d'instruction publique* for advancing the French language and French culture in Louisiana. Dr. Basier parachuted into

France and served with the underground in World War II, at one time organizing a commission to regain treasures looted by the Germans.

Spanish Award to Father Talbot

Jose Felix de-Lequerica, Spanish Ambassador-at-Large, in the name of the Spanish Government, awarded VERY REV. FRANCIS X. TALBOT, S.J., president of Loyola College and former editor-in-chief of *America*, the Royal and Honorable American Order of Isabella the Catholic, one of Spain's highest decorations.

Appointed to FAO

Pope Pius has named MSGR. LUIGI G. LIGUTTI, executive secretary of the National Catholic Rural Life Conference, permanent observer for the Holy See to the U. N. Food and Agriculture Organization.

Rerum Novarum Medal

The business school of St. Peter's College, Jersey City, has created a new Catholic economics award, the Rerum Novarum medal. The first recipient is RAYMOND REISS, vice-president of a tailoring and furniture firm and an alumnus of Georgetown University.

Liturgical Music Award

The Society of St. Gregory in America awarded the "Catholic Choirmaster" Liturgical Music Award for 1949 to REV. GREGORY HUEGLE, O.S.B., of Conception Abbey, Conception, Mo. Dom Gregory, a pioneer in the field of American liturgical music, has written *A Simple Catechism of Gregorian Chant* and *Spotlight on Church Music*, a collection of material formerly published in his "Question Box" column.

Providence Superior

The General Chapter of the Congregation of the Sisters of Providence, meeting at the mother house in St. Mary-of-the-Woods, Ind., elected SISTER MARIE HELENE, secretary general of the

Congregation since 1944, superior general. She succeeds the late MOTHER MARY BERNARD who died October 6.

Post at Pontifical College

REV. WILLIAM WALKER, O.S.B., prior of St. Meinrad's Abbey, will leave early this fall for Rome to be the instructor and spiritual director at the International Pontifical College of San Anselmo.

Jesuits of North Central Association

FATHER JULIAN L. MALINE, S.J., professor of education at West Baden College, has been elected to a four-year term on the executive board of the North Central Association of Schools and Colleges. He this year completes a term as vice-president of the Association. FATHER SAMUEL K. WILSON, S.J., of the University of Detroit, is now chairman of the commission on colleges and universities.

Honorary Doctorate

St. Vincent's College, Latrobe, Pa., at a special convocation, conferred upon JOHN F. DEARDEN, coadjutor bishop of Pittsburgh, the honorary degree of doctor of laws.

Carl Neuberg Medalist

The American Society of European Chemists and Pharmacists, in recognition of his outstanding contributions to chemistry, chose DR. F. F. NORD, professor of organic chemistry and enzymology at Fordham University, as recipient of the third Carl Neuberg Medal.

Indiana's Man of the Year

The Indiana Junior Chamber of Commerce named DR. CHARLES C. PRICE, head of the department of chemistry at Notre Dame, the "Outstanding Young Man in the State of Indiana" during 1948. Dr. Price, who received the American Chemical Society Award in Pure Chemistry for 1946, is a leader in research at Notre Dame aimed toward the solution of the problem of the Rh factor in human blood.

Honorary Degree for Father Gannon

Colgate University in Hamilton, N. Y., at its midwinter commencement exercises, conferred an honorary doctorate of laws upon REV. ROBERT I. GANNON, S.J., president of Fordham University for 13 years, and now superior of the Jesuit Retreat House at Manresa.

Benemerenti Medalist

Pope Pius XII, in recognition of his many years of service to American Catholic youth, has awarded REV. EDWARD VINCENT MOONEY, C.S.C., the Benemerenti Medal. Father Mooney, now diocesan youth director in Columbus, Ohio, has directed the youth department, National Catholic Welfare Conference, and supervised youth programs for the Knights of Columbus, the Boy Scouts, Notre Dame and St. Edward's Universities, and the diocese of Fort Wayne.

Air Force Chaplain in Germany

CHAPLAIN (COLONEL) AUGUSTUS F. GEARHARD, a Milwaukee priest, formerly air chaplain of Continental Air Command, has been appointed air chaplain of the USAFE headquarters in Germany.

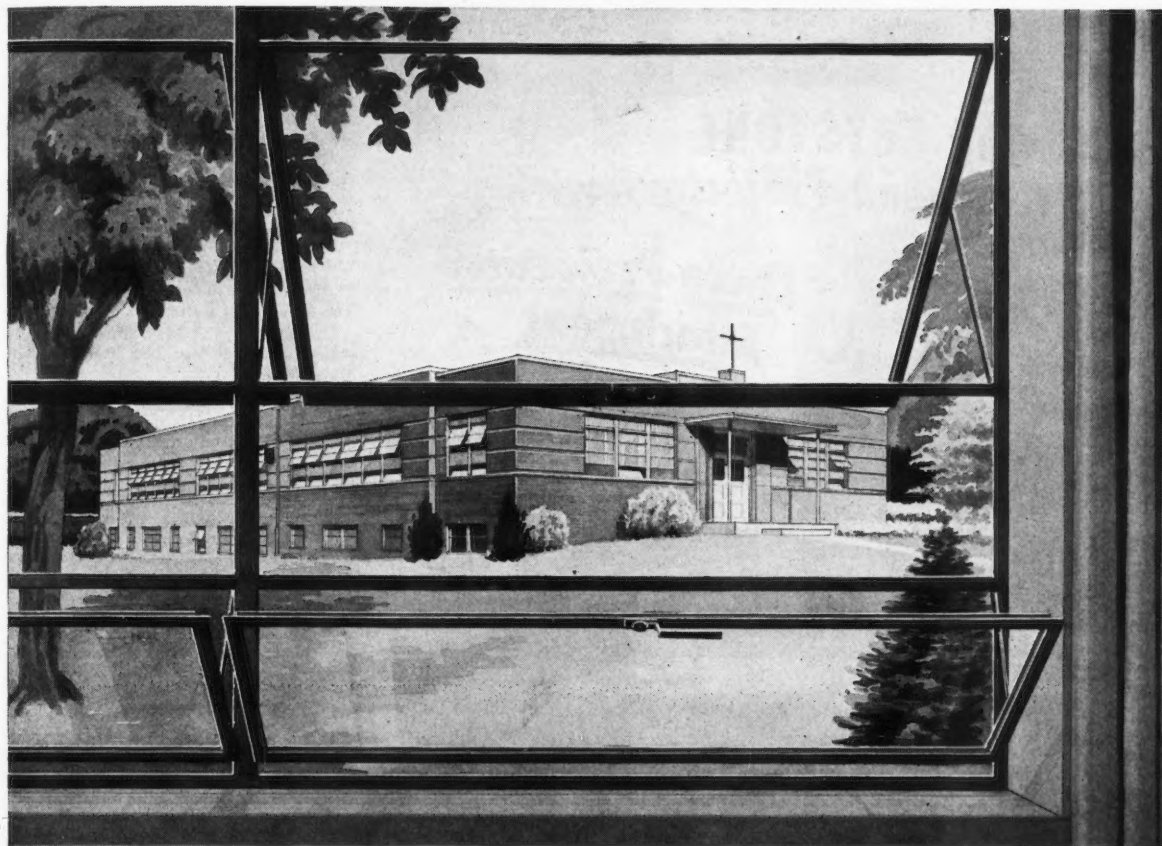
Receives Magnificat Medal

Mundelein College, Chicago, presented the second Magnificat Medal to MRS. FELIX LAPEYRE, of New Orleans. The medal is awarded to a Catholic college graduate distinguished for her service to God and to society. Mrs. Lapeyre, who attended Ursuline College and Loyola University of the South, is governor of the Louisiana chapter of the International Federation of Catholic

(Continued on page 20A)



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New Books

(Concluded from page 14A)

son Place, N.W., Room 403, Washington 6, D. C.

How sociometric devices may be adapted to measure and evaluate relationships between cultural groups who must work or learn together.

Eric's Girls

By Gladys Malvern. Cloth, illus., 256 pp., \$2.50. Julian Messner, Inc., New York 18, N. Y.

A fairly plausible story of how a teen-aged boy and girl prepared the petition that made Peter Stuyvesant surrender to the English. Students, especially girls, from grades seven to ten should find this a pleasant way to learn about the customs and history of New Amsterdam.

Adventure in Ireland

By Dahrin Martin. Cloth, illus., 192 pp., \$2.50. Julian Messner, Inc., New York 18, N. Y.

One of a series about children of other lands, this is a very enjoyable story of an Ulsterman's daughter who goes to live in Kerry with her grandfather. Catholics will regret that the religion so much a part of Irish life is rarely mentioned, but the book is still good reading for junior high school students, and could be used as supplementary material for social studies classes.

The Little Cowboy

By Margaret Wise Brown. Boards, illus., 36 pp., \$1.50. William R. Scott, Inc., New York 11, N. Y.

A picture book for kindergarten children and first graders about a big cowboy and a little cowboy.

Marcia, Private Secretary

By Zillah K. Macdonald. Cloth, 22 pp., \$2.50. Julian Messner, Inc., New York 18, N. Y.

Helpful hints for the secretary-to-be, enlivened—or cluttered, depending on how sugar-coated one likes his information—by the story of Marcia, into which they are interpolated. Girls studying commercial work may enjoy it.

How Many Kisses Goodnight

By Jean Monrad. Boards, illus., 20 pp., \$1.50. William R. Scott, Inc., New York 11, N. Y.

A picture book to make going to bed fun for very small children. Number concepts are taught as the child counts the parts of its body.

The Message of Fatima

Compiled by the Maryknoll Sisters' Novitiate. Paper, illus., 104 pp. The Maryknoll Bookshelf, Maryknoll, N. Y.

A unit of work for intermediate grades which contains the complete story of Fatima, suggestions for correlation with history, geography, reading, English, art, etc., songs of Portuguese origin, a hymn to Our Lady of Fatima, and an exceptionally good Fatima play.

The Bells of Heaven

By Christopher Bick. Cloth, illus., 256 pp., \$3. Dodd, Mead & Co., N. Y.

A biography of Joan of Arc which fulfills at least the minimum requirements of its genre. It is objective and fairly complete. Beyond that, it is simple and sympathetic, a better than average account of a well-loved saint. High school students should enjoy it. The illustrations by Lauren Ford, New England's well-known Catholic artist, are for the most part charming.

The Simple Story of the Blessed Virgin

By R. Bastin, O.M.I. Tr. from the French by a Nun. Boards, illus., 48 pp., \$2.25. The Catechetical Guild, 145 E. Fifth St., St. Paul 1, Minn.

A story of the Blessed Virgin for children in the primary grades which achieves simplicity without sentimentality. Details—such as how the animals felt at the birth of Christ and what Joseph thought of the strange Magi—are imaginative, at the level of childhood.

American Jesuit Missionaries 1948, 1949

A catalog of the missionaries of the Jesuit provinces of the United States. Paper, 48 pp. Pub. by Jesuit Missions, 962 Madison Ave., New York 21, N. Y.

Terrible as an Army Set in Array

By Rev. Francis J. Ripley. Paper, 63 pp., illus. One shilling. John J. Burns & Sons, 195 Buccleuch St., Charing Cross, Glasgow, C.3, Scotland.

This is a new, enlarged edition of a booklet presenting the history and marvelous growth of the Legion of Mary which began in Dublin, Ireland, in 1921 and since has become worldwide.

As We Ought

By Rev. Vincent P. McConvy, S.J. Cloth, 236 pp., \$2.75. Declan X. McMullen Co., New York, N. Y.

These 17 conferences and the prologue suggest the necessity of happiness as part and parcel of the true religious life and the error of the opinion that continuing unhappiness is the inevitable portion of religious. In reality the work is a compelling argument for genuine obedience, generosity, love of neighbor, control of ambitions, forgiveness, right use of talents, humility, generosity—in a word greatness of soul growing out of the generous practice of the little virtues.

Wanted 30,000 Instructors for Community Colleges

By the Conference Committee on the Preparation of Instructors for Junior Colleges and Technical Institutes for the Council on Co-operation in Teacher Education. The American Council on Education, Washington 6, D. C. Paper, 64 pp., \$1.

A bulletin defining the needs in junior colleges prepared for prospective teachers and institutions preparing teachers.

Education News

GUIDED READING

This is the classified list of books, with moral evaluations by the Cathedral Book Club, Rev. Emmett Regan, director, 730 North Wabash Ave., Chicago 11, Ill. This list is reprinted, with permission, from *The Inside Story* for April, 1949, published by The Cathedral Book Club.

CLASS A-1

(Unobjectionable for All)

A Procession of Saints, James Broderick, S.J.
Peace of Soul, Fulton Sheen
The Greatest Story Ever Told, Fulton Oursler
Experiment in World Order, Paul McGuire
The Lion Tamer, B. MacMahon
No Place to Hide, David Bradley
Saint Peter the Apostle, William Walsh
Roosevelt and Hopkins, Robert Sherwood
You Can Change the World, James Keller, M.M.
The City and the Cathedral, Robert Gordon Anderson
Crusade in Europe, Dwight Eisenhower
The Guest-room Book, Frank J. Sheed
Late Have I Loved Thee, Ethel Mannin
Elizabeth, Captive Princess, Margaret Irwin
It Gives Me Great Pleasure, Emily Kimbrough
The Seven Miracles of Gubbio, Raymond Bruchberger
The Meek Shall Inherit, Zofia Kossak
Joan of Arc, Maxwell Anderson
New Irish Poets, Devin Garrity
The Drama of the Rosary, Isidore O'Brien
Kulik's First Seal Hunt, Alma Savage
The Mexico We Found, Fanchon Royer
Chinatown Family, Lin Yutang
Bride of Fortune, Hartnett Kane
Martin, Eddie Doherty
I Capture the Castle, Dodie Smith
The Vision of Fatima, Thomas McGlynn
Tumbleweed, Eddie Doherty
A Clouded Star, Anne Parrish
Awake in Heaven, Gerald Vann, O.P.
Big Freeze, Bellamy Partridge
The Three Brothers, Michael McLaverty
John Goffe's Mill, George Woodbury
The Deer Cry, William Schofield
Malabar Farm, Louis Bromfield
The Gathering Storm, Winston Churchill

CLASS A-2

(Unobjectionable for Adults)

The Norwayman, Joseph O'Connor
Double Muscadine, Frances Gaither
The Happy Warrior, Hope Muntz
Courtship and Marriage, John A. O'Brien
Planning Your Happy Marriage, Daniel A. Lord, S.J.
The Rape of Poland, Stanislaw Mikolajczyk
The Best of Times, Ludwig Bemelmans
Black Odyssey, Roi Ottley
My Glorious Brothers, Howard Fast
Remembrance Rock, Carl Sandburg
Intruder in the Dust, William Faulkner
A Candle For Saint Jude, Rumer Godden
Melissa, Taylor Caldwell
Fair Wind to Java, Garland Roark
Bridie Steen, Anne Crone
How Lost Was My Weekend, David Doge
What the People Want, Ellis G. Arnall
Total Power, Edmund A. Walsh
Mademoiselle Lavalliere, Edward Murphy
Lace Curtain, Ellin Berlin
Peony, Pearl S. Buck
How To Stop Worrying and Start Living, Dale Carnegie
Civilization on Trial, Arnold Toynbee
The American Democracy, Harold Laski
The Foolish Gentlewoman, Marjory Sharp

CLASS B

(Objectionable in Part)

The God-Seeker, Sinclair Lewis
To Hell and Back, Audie Murphy
The Chain, Paul I. Wellman



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CLASS C

(Wholly Objectionable)

The Wastrel, Frederic Wakeman
The Big Fisherman, Lloyd Douglas
Anti-Semite and Jew, Jean-Paul Sartre
Castle in the Swamp, Edison Marshall
The Crusaders, Stefan Heym
The Corner That Held Them, Sylvia Warner
The Moth, James Cain
Tomorrow Will Be Better, Betty Smith
This Very Earth, Erskine Caldwell
The Cleft Rock, Alice Tisdale Hobart
The Naked and the Dead, Norman Mailer
The Song of the Flea, Gerald Kersh
The Golden Hawk, Frank Yerby
Peace of Mind, Dr. Lieberman
Asylum for a Queen, Mary Jordan
Raintree County, Ross Lockridge

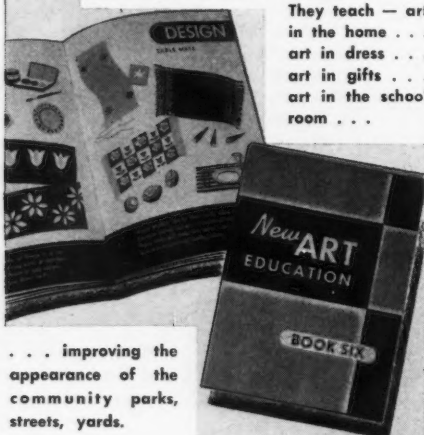
Cutlass Empire, Van Wyck Mason
Elephant and Castle, R. C. Hutchinson
Dinner at Antoine's, Frances Parkinson Keyes
Shake Well Before Using, Bennett Cerf
The Hearth and the Eagle, Anya Seton
Saint Elizabeth, Anne Seesholtz
Doctor Faustus, Thomas Mann
Catalina, W. Somerset Maugham
The Shining Mountain, Dale Van Every
The Young Lions, Irwin Shaw
The Heart of the Matter, Graham Greene
The Loved One, Evelyn Waugh
The Sky and the Forest, C. S. Forester
Shannon's Way, A. J. Cronin
Westward Hal, S. J. Perelman
Road to Survival, William Vogt
The Web of Evil, Lucille Emerick
Toward the Morning, Hervey Allen
The Plague, Albert Camus

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DEPT. AJ-39



Catholic Education News

(Continued from page 16A)

Alumnae, a speaker on the Catholic Parent Forum, organizer of the field committee of Ursuline college, and board member of the Holy Name Mothers' club. She is married to an attorney and is the mother of eight children.

Heads Department of Psychology

DR. WALTER L. WILKINS, professor of psychology at Notre Dame, has been appointed professor of psychology and director of the department at St. Louis University. He succeeds REV. RAPHAEL C. MCCARTHY, S.J., now president of Regis College in Denver. DR. FRANCIS L. HARMON has been acting director for the past year.

Christopher Awards

First prize winners in the \$40,000 Christopher contest were George Locke Howe, who won \$15,000 for his novel *Call it Treason*, and Rosemary Casey, whose play *Mother Hildebrand* won \$5,000. Howe is a non-Catholic, an architect who wrote his wartime novel while he was hospitalized. Miss Casey, who is from Pittsburgh, based her play on a midwest girls' college.

Officers of Philosophical Association

Officers of the American Catholic Philosophical Association, elected at their 23rd annual meeting in Boston, are REV. ERNEST KILZER, O.S.B., of St. John's College, Collegeville, Minn., president; REV. GERARD SMITH, S.J., of Marquette University, vice-president; REV. CHARLES A. HART, Catholic University of America, secretary; and REV. JOSEPH B. McALLISTER, Catholic University, treasurer. PROFESSOR VINCENT SMITH of Denver, will continue to edit *New Scholasticism*, the association's quarterly.

Papal Knight

Pope Pius XII has named J. HOWARD McGRATH, U. S. Senator from Rhode Island and chairman of the Democratic National Committee, a Knight of the Holy Sepulchre. He was nominated for the honor by Archbishop Cushing of Boston.



Marianist Inspector

BROTHER EUGENE A. PAULIN, S.M., who for many years has been inspector of schools of the St. Louis Province of the Society of Mary, and who celebrated his golden jubilee recently, has been appointed professor of physics at St. Louis College in Honolulu. BROTHER THEODORE HOEFFKEN, S.M., is the new inspector of schools.

AD MULTOS ANNOS

MSGR. B. E. GORAL, pastor of St. Hyacinth's Church in Milwaukee and archdiocesan consultant, observes his golden jubilee June 19. Born in Poland, he was ordained to the priesthood at St. Francis Seminary, Milwaukee, in 1899. He was professor at the seminary for several years, teaching Latin, Greek, French, German, Polish, and scholastic philosophy. After World War I, the Polish government awarded him the Order Polonia Restituta. He is a member of the Pontifical Academy Arcadia, a grand officer of the Order of St. George, a recipient of a Gen. Haller's Sword and a Medal of Merit from the Polish Roman Catholic Union.

JEREMIA L. O'SULLIVAN, dean of Marquette University's college of journalism was honored for his 25 years of service to the University at a dinner given by the journalism faculty. Dean O'Sullivan founded the Catholic School Press Association, and has been active in the Catholic Press Association of the United States. In 1941 he was president of the council of education of the American Association of Schools and Departments of Journalism.

REQUIESCANT IN PACE

MOTHER M. VINCENTIA, C.S.C., April 8, in St. Mary's Convent, Holy Cross, Ind., at the age of 83. She taught and was principal at several of her community's schools and served as superior general from 1931 to 1943, a period of growth and reorganization in the Congregation.

REV. VALENTIN GISSINGER, S.J., 84, in Siensien, Hopei, China. An accomplished linguist, Father Gissinger translated writings of the Greek Fathers and of the Prophet Isaiah into Chinese. He designed the bell towers of several churches he founded in Hopei, and was most recently engaged in attempting to acclimatize French, Algerian, and American flowers and vines to Chinese soil. His native Alsatian village celebrated a Requiem for the repose of his soul 49 years ago when it was believed that he had been killed during the Boxer rebellions.

MOTHER JOAN, O.S.F., at Saint Clair's Hospital, New York, on April 4. Superior at St. Ann's Academy, the only Catholic boarding school for colored girls in North Carolina, since its founding in 1947, she helped to equip it according to the educational standards of the diocese and the state.

REV. BERNARD SPIEGELBERG, O.F.M., educator and founder of the Franciscan Missionary Union for home and foreign missions, in New York at the age of 74.

REV. REGIS BOYLE, C.P., once rector at St. Paul's Monastery, Pittsburgh, and St. Michael's Monastery, Union City, in Pittsburgh during March. After serving as a navy chaplain in the South Pacific from 1943 to 1945, he did missionary work in China, and directed the Passionist House of Studies at Peiping in 1947.

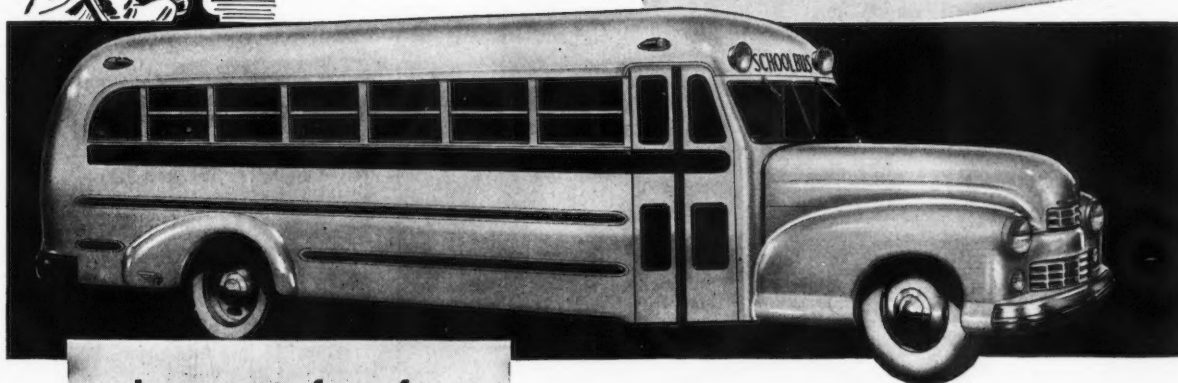
REV. JAMES A. KLEIST, S.J., professor of classical languages at St. Louis University, died April 26 of a heart ailment. He had taught at the University for 21 years and was 76 years old. He was widely known as a translator and editor of classical works. He was author of *Ancient Christian Writers*, and recently collaborated in new translations of the New Testament and of the Psalms. He was founder of *The Classical Bulletin* and acted as editor from 1923 to 1945.

(Continued on page 22A)

The Hidden Values



make **SUPERIOR All-Steel Safety School Coaches**
By Far Your Best Buy



here are a few of Superior's many hidden values:

SAFEST SCHOOL COACH FRAME BUILT. 12 longitudinal safety girders (more than any other make of bus) combine with Pullman-type arch construction to localize contact in event of accident. All assemblies are completely integrated by welding.

STRONGEST FLOOR OF ANY BUS. A stronger floor means longer coach life. 14-gauge steel panels are welded to 7-gauge crossmembers and reinforced by two additional 14-gauge channels on 9-inch centers. For greater strength, reinforcement added to front of underbody.

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JOHN SEXTON & CO., 1949

Catholic Education News

(Continued from page 20A)

EDUCATIONAL MEETINGS

Syracuse, N. Y.

A sectional meeting of Catholic Music Educators from Syracuse, Cortland, Oswego, Fulton, and surrounding areas was held in March. The two-hour session included demonstration and participation singing, a demonstration of the unison Mass and other types of liturgical music.

Philadelphia, Pa.

The closing session of the American Association of School Administrators' convention disclosed two viewpoints of interest to those concerned with teacher education: Dr. Alfred D. Simpson

of Harvard suggested that every nonvocational teacher should have a college degree in liberal arts, that such graduates who enter elementary education challenge school systems to provide better in-service training programs. Dr. Donald D. Durrell, dean of the school of education, Boston University, emphatically opposed such a plan.

Audio-Visual Instruction, N.E.A.

The department of audio-visual instruction of the N.E.A. meeting recently in Philadelphia, presented its yearbook, which is divided into two parts: "Reading Instruction at the Elementary and Secondary School Level," and "Audio-Visual Aids in the Secondary School." One of the principal speakers, Dr. Ernest O. Melby, dean of the school of education, New York University, said that the "central problem of our age is to save human freedom. Human freedom cannot be

saved without a different kind of education than we have today. The schools have to stress human values more than in the past. We are going to have to teach these values as we are able to live them in our own communities."

RELIGIOUS ORDERS

Sacred Heart Brothers Honor Founder

The Brothers of the Sacred Heart, who first came to the United States in 1847, honored their founder, Rev. Brother Polycarp, S.C., with a triduum for his early canonization. The Order was founded in France and spread from there to Spain, Italy, Belgium, North and South America, and South Africa. Headquarters of the American province are in Metuchen, N. J.

Refugee Seminary

The new Preparatory Seminary established by the Franciscan Custody of the Holy Land in Arabia near Beirut, the capital of the Lebanon Republic, might be called a "refugee college" since the 30 postulants it is now educating were forced to leave their former school at Emmaus of the Gospels in Palestine.

Redemptorist Anniversary

The Redemptorists celebrated the 200th anniversary of papal approval for their rule at the shrine of Ste. Anne de Beaupre, in Quebec, which is under their guardianship. The Order founded by St. Alphonsus de Liguori, now has 7000 members in 23 provinces and 29 vice-provinces throughout the world.

Centenary for Gethsemani

The Abbey of Our Lady of Gethsemani in Kentucky is celebrating the 100th anniversary of its establishment, June 1 and 2. Dennis Cardinal Dougherty, archbishop of Philadelphia, will officiate, and Rt. Rev. Dominic Nogues, O.C.S.O., abbot general of the Cistercians of the Strict Observance, has come from Rome to participate in the ceremonies. Monsignor Sheen will preach the sermon at the jubilee Mass.

Trappistine Convent Blessed

Archbishop Cushing of Boston blessed the cornerstone of America's first Trappistine Convent in Wrentham, R. I. He was assisted by Very Rev. Dom M. Edmund Futterer, O.C.S.O., abbot of the Cistercian Monastery of Our Lady of the Valley, who is to be regular superior of the new convent. For the first time in the history of the community, the monks of Our Lady of the Valley left their monastery, to march in procession and sing the hymns of the rite.

Ten American girls now being trained in Waterford, Ireland, will form the nucleus of the community. Archbishop Cushing will bring them back with him when he returns from a pilgrimage to Ireland in September.

Sisters of Charity Mark Anniversary

The Sisters of Charity founded in Besancon, France, by Saint Joan Antida, are celebrating the 150th anniversary of their establishment. The community has 8000 members in 738 houses in Italy, France, England, Switzerland, Malta, Algeria, Indo-China, and the United States.

Superior Visits Columban Establishments

Very Rev. Jeremiah Dennehy, S.S.C., superior general of the Society of St. Columban, has been visiting his Order's establishments in the Far East, Australia, New Zealand, and the United States.

Jesuit Jubilee

On February 20, the Jesuits celebrated the fiftieth anniversary of their arrival in Key West, Fla., with a solemn high Mass in St. Mary, Star of the Sea Church, and a banquet at the La Concha hotel. The guest of honor was Most Rev. Thomas J. McDonough, D.D., J.C.D., auxiliary bishop of Key West.

(Continued on page 24A)



This combination gives you efficient, LOW-COST DISHWASHING

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The compact control unit maintains a correct, uniform concentration of the washing solution. It eliminates waste and requires a minimum amount of attention on the part of the operator. It adds Keego only as demanded by the electrical conductivity of the solution.

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THE FIRST NAME IN RECORD SYSTEMS

Catholic Education News

(Continued from page 22A)

SIGNIFICANT BITS OF NEWS

Monument to Christ

"Christ, the Light of the World," a 22-ft. bronze statue designed by Eugene Kormendi, was blessed on April 26. The only public monument to Christ in Washington, D. C., it stands before the headquarters of the National Catholic Welfare Conference.

For Opportunities Abroad

Youth Argosy, Inc., with headquarters in Northfield, Mass., is a nonprofit organization which co-operates with mutually interested

groups to help those who desire world-wide travel opportunities for education, friendship, and service.

Irish Studies Center

In memory of Alfred M. Williams, editor and Irish scholar, the public library of Providence, R. I., has established a center of Irish studies. The core of the center is the Williams collection of 3000 books, including exceptionally fine material on nineteenth-century Irish poetry and folklore and source material on Irish street ballads gathered by Mr. Williams and his agents in Ireland.

Chinese Ecclesiastical Review

The Catholic Central Bureau in China is publishing *Shen Chih Ueh Kan*, a new monthly ecclesiastical review written in Chinese. Its editor is Rev. Dr. Joseph Seng, a priest of the Diocese

of Hanyang, who studied under the Columban Fathers and later in Rome.

SCHOOL ITEMS

Planners Handbook

The 20th annual edition of "The American School and University," published by the American School Publishing Corporation, contains more than forty authoritative articles on school building design, planning principles, schools for community use, shop facilities, modernization, lighting, heating, selecting sites, demonstration schools, science departments, homemaking departments, landscaping, etc., as well as an encyclopedia of school building materials and equipment, cross-indexed for convenience.

New Baltimore Catechism

The Episcopal Committee of the Confraternity of Christian Doctrine has completed the revision of the Baltimore Catechism. Doctrine, of course, remains the same, but the emphasis has been shifted to fit the needs of American Catholics in 1949. For instance under the discussion of the corporal works of mercy, the No. 3, or secondary school text, besides the definition of each work includes such passages as, "One can feed the hungry, give drink to the thirsty, clothe the naked, and shelter the homeless not only by actually providing the necessities of life but also by working to correct economic abuses which cause unnecessary unemployment and poverty. . . . One can visit the sick by paying a social call or by providing the necessary medical care as far as means and circumstances permit. Those who help support hospitals for the poor and home nursing organizations . . . perform this work of mercy."

The postscript to the work states that catechism is to be used as a basic text, "a source from which teachers and authors of courses of religion can draw accurate information." The No. 2 catechism, for elementary education, was revised in 1941. The No. 3, for high schools, Newman clubs, and adult study groups, is more complete, containing developments of primary statements, and Scriptural quotations in proof of the answers.

Miniature Altar Mass Project

Sixth-grade pupils of Holy Trinity School, Erie, Pa., studied the Mass by building miniatures in imitation of an altar prepared for the beginning of Mass. Prizes were awarded for the best work. Sister M. Bonaventia, O.S.F.F., teaches the class.

BUILDING NEWS

Providence, R. I.

St. Mary's Academy at Bay View was officially dedicated on March 25. Week-end ceremonies included open house for the religious of the diocese, a program and tour for the parents, and a bridge party sponsored by the alumnae association for the building fund.

Warrington, Florida

His Excellency, Most Rev. T. J. Toolen, D.D., blessed the new parochial school in St. John the Evangelist Parish. Staffed by the Sisters of Mercy, the school has eight classrooms with a capacity of about 40 pupils each.

Gueydan, La.

The Brothers of the Holy Cross from Notre Dame, Ind., intend to open a junior high and high school in St. Peter the Apostle Parish by 1950.

Chir . . . Ill.

The Christian Brothers who teach at St. George's High School have begun construction on a \$200,000 faculty residence to contain 40 sleeping rooms, a chapel, study hall, dining room, kitchen, recreation room, and two conference rooms.

(Continued on page 25A)

Catholic Education News

(Continued from page 24A)

The Brothers of the Holy Cross, who conduct Holy Trinity High School, dedicated their new \$220,000 faculty home on April 24.

New Orleans, La.

Construction has begun on a new school and convent for St. Louis Cathedral Parish.

Asheville, N. C.

The Friars Minor Conventual from Syracuse, N. Y., will soon open a high school for boys in a converted mansion, recently purchased by Most Rev. Vincent S. Waters, bishop of Raleigh.

Los Angeles, Calif.

A three-week "Youth Education Fund Campaign," conducted under the slogan "Nation Under God," netted \$3,500,000 for 15 new regional high schools and new elementary schools in parishes not able to start schools themselves.

Carrick, Pa.

St. Basil's Parish has begun a \$450,000 addition to its parish grade and high school, which when finished will provide 12 additional classrooms, a gymnasium-auditorium, and a subfloor for recreational purposes, meeting rooms, etc.

Milwaukee, Wis.

The Sisters of the Divine Saviour are planning to build a 500-student girls' high school, a 500-bed hospital, a nursing school, a provincial mother house, and a novitiate on the 70-acre plot of land they own in the northwest section of the city. The school, the first to be built, should be ready for use by September, 1950.

Racine, Wis.

Holy Trinity Parish has begun a six-classroom parish school to accommodate 150 pupils. It will have an auditorium, a recreation room, kitchen, and boiler room in the basement. Work on the school is to be donated by members of the parish, 85 of whom have signed up for at least one day's work a week on the project.

Fond du Lac, Wis.

St. Mary's parish this month began construction on a two-story school building to include 16 classrooms, an auditorium-gymnasium, a kitchen, an audio system, nurses' and conference rooms, and basement with facilities for meeting and recreation rooms.

Ottawa, Ontario

The Archdiocese of Ottawa this spring begins construction on a new \$3,000,000 seminary.

Staten Island, New York

Cardinal Spellman, on March 6, blessed and dedicated the \$150,000 field house for boys from 7 to 12 at the Mission of the Immaculate Virgin, Mount Loretto.

Sheboygan, Wis.

Parishes in the Sheboygan area have begun a million dollar building program. St. Mary's in Sheboygan Falls has completed a new convent and will soon begin a parish school. In Sheboygan itself, Holy Name Parish is planning additional classroom space and a new gymnasium; St. Dominic's a \$50,000 addition to the school and convent; St. Clement's a new school parish house, and central heating plant; and St. Peter Claver, a parish hall and a new school. Also a site for a Catholic high school to serve all the parishes has been purchased.

Milwaukee, Wis.

A gymnasium and Brothers residence for Don Bosco, archdiocesan high school for boys, is nearing completion.



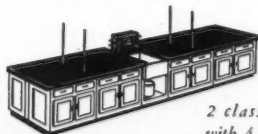
SHELDON

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PUBLIC SCHOOL RELATIONS

McCollum . . .

Fairfax, Va., has been trying to conduct released-time classes within the framework of the McCollum Decision as interpreted by the Virginia State Attorney General, who said such religious instruction was legal so long as there was no element of supervision by school authorities. Superintendent W. T. Woodson said the school board had found it impossible to continue the program without some supervision, so it will be dropped next term. The teachers, to replace it, are to make increased efforts to bring Christian ethical principles into the regular school curriculum.

Churches in the Social Studies

Speaking at a recent meeting of the International Council of Religious Education, Dean

(Continued on page 26A)

St. Aloysius Parish school, West Allis, will soon occupy an addition which provides five classrooms, a library, nurse's room, principal's office, audio system, and recreational facilities.

St. Monica's Parish, Whitefish Bay, is building an 8-classroom addition to its school with a business office, medical clinic, conference room, and kindergarten.

Fond Du Lac, Wis.

St. Mary's parish will complete its 16-room school this year.

Middleton, Wis.

St. Bernard's parish expects to occupy its new \$240,000 school by next September.

Madison, Wis.

A combination church and school is under construction for the parish of Our Lady, Queen of Peace.



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Catholic Education News

(Continued from page 25A)

Samuel P. Franklin, of the University Pittsburgh school of education, said "I think the time will come when textbooks will point out to pupils the part churches play in such fields as building and maintaining hospitals, recreation and welfare projects." He chided educators for neglecting to teach their pupils an appreciation of their religious heritage and churches for blocking progress in religious education by failing to remove the "fear that they are threatening separation of Church and State."

Churches and Commencement Exercises

Two questions only were submitted for consideration at the recent convention of the Pennsylvania State School Directors:

Is it legal and proper to hold graduation exercises in a church?

Is it permissible to hold baccalaureate exercises and commencement exercises for the public schools in the Catholic Church?

Stanley C. Fellows, legal adviser to the Department of Public Instruction, in answering them, said that the McCollum Decision did not prohibit baccalaureate services conducted by a clergyman, provided such services included no religious instruction. Since graduation exercises are distinctly a school function, it would be better if they could be conducted in a public school auditorium, but if that is impossible, a church may be used—provided, of course, that strictures against religious instruction are observed. The choice of a church building, in such cases, should be left to the discretion of the local school board.

Freethinker Withdraws Challenge

President of the Freethinkers of America, Joseph Lewis, has withdrawn his suit challenging the New York State released-time program, principally because he feels a similar suit brought by Tessim Zorach and Mrs. Esta Gluck of



Brooklyn would have a better chance for success since both have children attending public schools and are members of a church. The attorneys for the New York Co-ordinating Committee on Released Time protested the withdrawal because they feel the question of the program's constitutionality should be settled as soon as possible. They said further that "the withdrawal of Mr. Lewis' Appeal seems an eloquently significant confession of the hollowness of this nationwide propaganda by organized secularism against the constitutionality of the New York statute and plan for Released Time."

Compulsory Health Insurance Plan

Because they feel the health insurance plan now before Congress would establish a state monopoly over the health and welfare of the nation, three Catholic organizations—the Bureau of Health and Hospitals of the National Catholic Welfare Conference, the National Conference of Catholic Charities, and the Catholic Hospital Association of the United States and Canada—have made public "A Voluntary Approach to a National Health Program," in which the government would aid and support charities which were privately planned and operated. Most Rev. Karl J. Alter, bishop of Toledo, episcopal chairman of the bureau of health and hospitals, N.C.W.C., and chairman of the administrative board of the Catholic Hospital Association, in his introduction to the plan, said: "The rights and duties of society, the state, and the individual must be considered in relationship to one another . . . society is a much broader and more comprehensive concept than that of the state. . . . The state has a definite responsibility to help protect and promote the health of the nation, [but] voluntary agencies, however, have a definite right and responsibility to exercise an important func-

(Continued on page 28A)

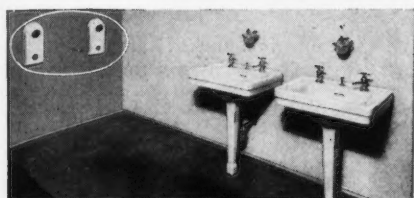
"Mirror, Mirror on the Wall"

A tidy washroom can well reflect an efficient and economical administration. Contrariwise, an unsightly room may cause parents of students, or inspectors, to get a poor impression of the entire school itself. A well-kept washroom also gives schools the opportunity to teach sanitation and neatness **BY EXAMPLE!**

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- They prevent towel-toilets
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Allied School of Mechanical Trades—Chicago
Ohio University—Athens, Ohio
Utah State Agricultural College—Logan, Utah

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For example, the Wayne Type "H" Steel, Sectional Grandstand, up to and including six rows, can be moved bodily to varying locations as seating requirements change. And, the Wayne Movable Rolling Gymstand can be closed and moved by truck or dolly to another part of the building. Both the Standard and Movable Gymstand save many feet of floor space by rolling out of the way when not in use. That's why a Wayne Stand offers a Safe Investment.

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Catholic Education News

(Continued from page 26A)

tion in planning as well as executing such a program. . . . It is socially undesirable to neglect the contribution of either the one or the other."

COLLEGES AND UNIVERSITIES

Master's in Education

Loyola College, Washington, D. C., has instituted a course leading to the degree of master of arts in education, to begin during this year's six-week summer session. The courses are to be conducted under the auspices of Loyola College evening school, though the degree will be conferred by the College itself.

North American College Reoccupied

Students of the North American College in Rome are, for the first time since 1940, again living in the historic building in the Via dell'Umiltà intended for their use. Until remodeling was completed in one of its wings, the seminarians stayed at Santa Caterina, a summer villa.

Notre Dame Night

Notre Dame alumni and friends throughout the world celebrated the annual Universal Notre Dame Night on April 25. A program was broadcast from the University campus, and alumni in 105 communities in the United States and in six foreign countries participated through local alumni clubs. The custom was inaugurated in 1924 to pay tribute to the academic and cultural achievements of Notre Dame. This year the University's contribution to science was high-lighted.

Fribourg Jubilee

The University of Fribourg, a Catholic University in Switzerland staffed largely by Dominicans, is celebrating its 60th anniversary on Sept. 5. Its summer school this year is intended particularly for Americans who would like to learn the Catholic attitude toward contemporary European affairs.

International Letter-Exchange

The Student Relief Campaign of the NFCCS is planning a world-wide exchange of letters to provide foreign students with certain proof of the interest Americans have for their welfare and an accurate picture of student life in the United States. In return American students will be given firsthand information about the conditions in which European students must live. George C. Witteried, Jr., in charge of the intellectual phase of Student Relief, in his announcement of the program said that files were in preparation containing the names and addresses of thousands of students for use by campus student leaders in beginning the correspondence. A committee of students from St. Mary's College, Holy Cross, Ind., are handling the details of the exchange.

Latin American Student Bureau

Of the 5233 Latin American students attending college in the United States, only 74 are studying in Catholic institutions. To remedy this, Rev. Alfredo Moreno, S.S.C.C., of Chile, Latin-American assistant in the NCWC youth department, suggested that a permanent Latin-American division be set up in the NCWC to care for Latin-Americans studying in the United States, and an information committee established in each South American nation to guide prospective students in their choice of a school.

Family Life Conference

Immaculate Heart College in Los Angeles held its second annual Family Life Conference during March, under the theme, "The Lay Apostolate, the Foundation of the Catholic Home." Recent encyclicals were discussed in order to determine the family's place in the social order. Most Rev. Timothy F. Manning, auxiliary bishop of Los Angeles, opened the series of speeches with "Christian Solidarity," based upon the encyclical *Mystici Corporis*. Other speakers were Michael J. Dillon, Ph.D., chairman of the department of history, Immaculate Heart College; Rev. William Trower, regional chaplain of the NFCCS; Mrs. Robert McMahon; Mrs. Walter Hinkle; Rev. Daniel J. Woolf, O.P., chairman of the department of philosophy at Immaculate Heart; Rev. Robert Brennan, Ph.D., director of music, Archdiocese of Los Angeles; Rev. Alden J. Bell, M.S.S.W., assistant director of the Bureau of Catholic Charities; Rev. Joseph Kearney, spiritual director of the Catholic Labor Institute, and Very Rev. Patrick J. Dignan, Ph.D., archdiocesan superintendent of schools, who synthesized these discussions of *Mystici Corporis*, *Atheistic Communism*, *Christian Marriage*, *Mediator Dei*, *Reconstructing the Social Order*, and *Rerum Novarum*, under the title "The New Humanism—Christianity in the Market Place."

Business Teachers' Institute

The Midwest Unit of the Catholic Business Education Association is sponsoring a High School Teachers Institute on Catholic Social and Economic Teaching at Loyola University in Chicago between August 16 and 19, in order to give high school administrators and teachers of business, economics, history, religion, and sociology an opportunity to learn more about the Encyclicals, to discuss classroom methods of teaching their principles, to exchange ideas on current problems, and to witness teaching demonstrations by experts. The Institute will consist of lectures by specialists, a work session to determine the place of Catholic social and economic principles in the

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Catholic Education News

(Continued from page 28A)

curriculum, and a conference period for clinical treatment of problems. Teachable information will be given on the place of the Church and State in economic life, social justice, Communism, Catholic Action, the Mystical Body, etc.

WRIC and Segregation in the National Guard

How students can effect their communities and Catholic principles be incorporated into law was demonstrated recently in Wisconsin. The Wisconsin Regional Inter-racial Commission of the NFCCS and its chaplain, Father Claude H. Heithaus, S.J., are largely responsible for the elimination of discrimination in the Wisconsin National Guard. Before a bill banning discrimination was introduced into the State Legislature, Father Heithaus published an article in the *Marquette Tribune*, the newspaper of one of the Commission's member colleges, explaining the restrictions then current and urging their abolition. After the Bill had been proposed, the *Milwaukee Journal* carried a letter by the priest on its editorial page, and later the *Milwaukee Mayor's Commission on Human Relations* printed and distributed his pamphlet, "Educator Condemns Racial Injustice in Wisconsin Guard." When at last the bill was voted on, both parties literally scrambled for the honor of sponsoring it.

Lake Erie Regional NFCCS Congress

The Third Annual Lake Erie Regional Congress of the National Federation of Catholic College Students, meeting recently at St. Bonaventure's College, urged federal aid to education based on the fact that parental rights over children precede the rights of the state. The financial report disclosed that NFCCS last year raised more than \$165,000 and collected 90,000 pounds of clothing for distribution to foreign students. The goal for next year is \$500,000 and an adequate program to deal with the problem of scholarships for displaced persons. Other topics for discussion were Mariology, missions, the Atlantic Pact, Catholic Action, the Catholic press, and Catholic family life.

Women's College to Close

The ten-year-old LeClerc College in Belleville, Ill., conducted by the Sisters of Notre Dame, will close at the end of the summer term, in July, because of the shortage of space and funds.

Notre Dame to Aid Navy

It was recently announced that Notre Dame University has signed a five-year contract with the navy to do research in the speculative mathematics associated with the development of jet and supersonic speed planes. Notre Dame scientists have been working with the navy in other scientific projects, especially in the development of rooms and other areas that are completely germ free.

New Courses at DePaul

Courses recently introduced into the curriculum at DePaul University, uptown college of liberal arts and sciences, are the Irish Literary Renaissance, and, in the new department of journalism, short story writing, literary criticism, and advanced news reporting, writing, and editing.

The college of commerce now teaches a survey of American literature and a course in creative writing.

Incarinate Word Building Program

Incarinate Word College, San Antonio, Tex., is beginning an expansion program which eventually will include five new buildings. The first to be built is a new 4-story science hall replacing the inadequate one-story building in use since 1926.



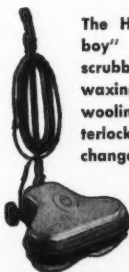
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The second is a new Incarnate Word High School and Community College to be built on a site separate from the senior college. Later additions are to be a library building, gymnasium, and student health center.

Sisters of Charity of the Incarnate Word direct the school.

Colleges Challenge Discrimination Report

Two Catholic women's colleges in Washington, D. C., have challenged the report upon discrimination by a committee under the chairmanship of Dr. George Shuster, which stated that "White" colleges in Washington with the exception of the Catholic University of America are closed to Negroes. Sister Mary Frederick of Dunbarton College of the Holy Cross, said that her institution had accepted Negroes for the past two years, that "as a matter of fact, we should have re-

ceived them before that if, in the short history of the college, we had ever before received an application." Sister Catherine Dorothea, president, stated that Trinity College "excludes no race or creed" and has Negroes in its student body now.

Irish Culture Course at Fordham

Fordham University School of Adult Education now has in its curriculum a course by Collins Healy on "Four Thousand Years of Irish Art and Culture," including the Irish contribution to civilization in America.

European Liturgists at Notre Dame

Special lecturers during the 1949 summer session at Notre Dame are European authorities on the liturgy, Rev. Joseph A. Jungmann, S.J., of Inns-

(Continued on page 32A)



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Catholic Education News

(Continued from page 31A)

bruck University, Austria, and Professor Donald Attwater, of Blackfriars School, Llanarth, Raglan, England.

New Course at Mundelein

Mundelein College, Chicago, recently instituted courses in radioactivity and nuclear physics, radio mechanics, labor legislature, federal tax, descriptive astronomy, and safety and driver education.

New Library at St. Louis

St. Louis University hopes soon to be able to begin construction on a \$1,250,000 central library building to house its now scattered 500,000 book collection, which includes valuable source material on the early history of the St. Louis area. It will also provide a gallery for the school's art collection. The building is to be of brick and stone, and it has been suggested that it be named after Father Peter DeSmet, S.J., who studied and taught in the University.

Honorary Degrees from Notre Dame

The University of Notre Dame, at midyear graduation exercises, conferred honorary degrees upon Most Rev. JOHN K. MUSSIO, bishop of Steubenville; MICHAEL V. DiSALLE, mayor of Toledo, who delivered the commencement address; JOSEPH A. LAFORTUNE, executive in a Tulsa oil company; and BYRON V. KANALEY, Chicago investment banker.

DISPOSING OF FLUORESCENT TUBES

Fluorescent tubes used for lighting are not dangerous in use, but positive hazards do exist when the tubes are broken. Poisoning may result from inhalation of the beryllium phosphor coating of the tubes which is exposed when the glass is shattered. A greater hazard to guard



— G. C. Harmon

Spring Planting

against is the flying fragments of glass piercing the skin which will cause the phosphor powder to be absorbed into the bloodstream and will prevent the healing of the wound.

A practical safety measure is to place the wornout tube in the carton containing the replacement in such a manner that it does not protrude. The carton should be placed in the trash can in such a way that it will not be readily smashed.

In schools where a number of lamps must be destroyed the following safeguards should be taken:

1. Goggles should be worn to protect the eyes against flying glass.
2. Sturdy gloves and long-sleeved garments should be worn.
3. Lamps should be broken out of doors in a waste container or waste disposal area.
4. The person breaking the tubes should stand with his back to the wind so that toxic dust and vapors are blown away from him.
5. Lamps may be broken under water in a barrel or trough so that dust and the danger of flying glass are eliminated.
6. If many lamps are smashed indoors, a ventilating hood should be used and an isolated room should be chosen for the location of this hood.
7. Final disposal of broken lamps should be made by burial in a dump or under water which is used for disposal of industrial waste.

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Catholic Education News

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SERRA RE-DEFINES OBJECTIVE

The Committee on Vocations for Serra International had its 7th annual convention in San Francisco, Calif., on April 27. It confirmed the position now taken by the hierarchy such as Bishop Mulloy of Covington in designating March as the Month of Vocations and in recommending formal programs for vocations on the Feast of St. Joseph.

Local Serra groups are now responsible for essay contests on vocations in St. Louis, Chicago, Grand Rapids, Pittsburgh, and other cities. The film, "Captains in His Army" is now being used in school as a vocation film.

At the close of the convention the officers and members of Serra International placed a plaque over the door of the room in which Father Junipero Serra died at Mount Carmel.

Serra International is a service club which was started 15 years ago in Seattle, Wash., and is now rapidly expanding throughout the Middle West and East.

The 1950 convention of Serra International will meet in Houston, Tex.

YOUNG ARTISTS RECEIVE AWARDS

The annual awards for children's art have been announced by the Milton Bradley Company, manufacturers of toys and school art materials. The contest, known as "America the Beautiful" Child Crayon Art Competition provides a prize of \$500 for a national winner in each class from kindergarten to the eighth grade. All who attained a place in the finals in their states receive an engraved plaque.

Commenting on the 1949 awards, James J. Shea, president of the Milton Bradley Co., says: "This competition demonstrates that teachers exert a tremendous influence on a child of school age. The thousands of drawings we receive each year show that pupils from certain schools, cities, and areas do superior work. The more interest a teacher takes in her students, or a supervisor takes in his schools, the better the drawings submitted by the students." This statement, the sponsors say, is verified this year by the fact that three of the national winners are from Louisville, Ky.

BINNEY AND SMITH OFFER 3-DAY ART WORKSHOPS FOR TEACHERS

During the past year more than 21,877 classroom teachers enjoyed the benefits of intensive instruction in planning and teaching of school art through 462 art workshops in 37 states and the District of Columbia, conducted by Art Consultants of Binney and Smith Co. The effect of these art workshops reach far beyond the attending teachers, since many of them attending in their district were appointed as representatives of their schools to bring back the information to other teachers. This workshop plan, which it is hoped will eventually bring art to every child in the country, is being offered to public and parochial school teachers without charge.

COMING CONVENTIONS

For a list of additional conventions in June, see THE CATHOLIC SCHOOL JOURNAL for May, p. 56A.

● June 9-11. Wisconsin Library Association, at Milwaukee. Chairman, Mrs. R. E. Billings, Clintonville, Wis.

● June 14-16. National Catholic Building Exposition, at Chicago, Ill. Gen. Mgr., James V. Malone, 185 N. Wabash Avenue, Chicago 1, Ill.

● June 15-17. Catholic Press Association, at Denver, Colo. Chairman, Rev. John Cavanaugh, c/o Register, 934 Bannock St., Denver, Colo.

● June 27-29. Franciscan Educational Convention, at St. Bonaventure College, St. Bonaventure, N. Y. Rev. Pius J. Barth, O.F.M., president, De Paul University, 64 E. Lake St., Chicago 1, Ill.

● June 28-July 1. American Home Economics Association, at San Francisco, Calif. Secretary, Miss Mildred Horton, 700 Victor Bldg., Washington 1, D. C.

● July 2-4. National Science Teachers Association, at Boston, Mass.

● July 3-8. National Education Association's 87th annual convention at Boston, Mass. Business Mgr. H. A. Allan, 1201—16th St., N.W., Washington 6, D. C.

● July 3-8. Department of Classroom Teachers (NEA), at Boston, Mass.

● July 4-5. United Business Education Association, Representative Assembly at Boston, Mass. Secretary, Dr. Mildred B. Moss, 236 Woodbridge Ave., Metuchen, N. J.

● July 5-10. Midwestern Writers Conference,

at Chicago, Ill. Managing Director, Alice Manning Dickey, 410 S. Michigan Avenue, Chicago 5, Ill.

● July 11-22. Sixth National Conference, NEA Dept. of Classroom Teachers at Plymouth Teachers College, Plymouth, N. H.

● July 11-22. Department of Elementary School Principals (NEA), at Boston, Mass. Secretary, Eva G. Pinkston, 1201—16th St., N.W., Washington 6, D. C.

● July 28-29. Pacific Northwest Regional Conference, Catholic Library Association, at Portland, Ore. Chairman, Brother David Martin, C.S.C. University of Portland.

● July 29-Aug. 3. Film Council of America, at Chicago, Ill. Secretary, Glen Burch, Film Council of America, 6 West Ontario St., Chicago 10, Ill.

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Teaching References for "New Art Education"

The American Crayon Company through its publishing division, the Prang Company Publishers, is happy to announce that a Catholic edition of the Teaching References for the *New Art Education* textbooks is now available. These References are coauthored by Elise E. Ruffini and Harriet Knapp, outstanding art education authorities.

The Catholic edition ties together art and religion. Spiritual values are emphasized. Opportunities for art experience become part of the liturgical calendar. Symbolic emblems and colors are woven into the fabric of art expression.

Material for the Catholic edition was determined and organized by a representative staff of teaching orders who worked together with the authors and other qualified lay people during meetings held at St. John's College in Cleveland, Ohio. The work has received approbation by Bishop Hogan of the Cleveland Diocese.

The Teaching References plainly show that art is a matter of recognizing classroom opportunities for expression in a great variety of mediums, and giving the children an opportunity to express themselves through those mediums. (Mediums include standard "art supplies," and almost any material at hand, as explained in the Teaching References.) Thus, *New Art Education* stimulates student observation, initiative, and power in thinking a situation through. Its philosophy is one of individual encouragement and development.

Prang Company Publishers, Division of The American Crayon Co., Sandusky, Ohio.

Improved Dishwashing Compound

Wyandotte "Keego," a widely used compound for machine dishwashing, is now manufactured under an improved formula. The new product, marketed for several months under the name "Keego Special," is more satisfactory for use in water containing hardness due either to calcium or to magnesium salts. The formula retains the desirable features of the old product.

Kromet is a new dishwashing agent that sanitizes as it cleans through the gradual release of active chlorine from a special organic ingredient. It is mild, pleasant in odor, free rinsing, and economical.

Wyandotte Chemicals Corporation, Wyandotte, Mich.

For brief reference use CSJ—610.

New Microfilm Reader

A reader for 16mm. microfilm, equipped with



A New Improved 16mm. Microfilm Reader. American Optical Co.

a new electronically controlled microfilm transport, makes it possible to empty a completely filled reel in 50 seconds without danger of breakage or stretching. And at its slowest point of movement, each frame can remain visible for a full minute. The new electronic transport is an improvement over mechanical drives because it is more flexible and it eliminates many moving mechanical parts which required frequent servicing. The reader also features a reflectionless, texture-free projection screen and an adjustable iris diaphragm to reduce eyestrain and a newly designed heat-absorbing glass filter to protect microfilm left in the reader for long periods of time.

American Optical Company, Southbridge, Mass.
For brief reference use CSJ—611.

"Productivity: Key to Plenty"

Encyclopaedia Britannica Films, in co-operation with The Twentieth Century Fund has produced "Productivity: Key to Plenty," a two-reel 16mm. sound film, telling the story of America's rise in the economic world through the use of the machine. The story begins in 1850 when animals performed 50 per cent of the work, men 20 per cent and machines, 30 per cent, and continues through the present day when men and animals do but 4 per cent of the work and machines do the rest, enabling America with 1/15 of the world's men and 1/15 of its natural resources to produce more than one-third of its goods.

Encyclopaedia Britannica Films Inc., 1150 Wilmette Ave., Wilmette, Ill.

For brief reference use CSJ—612.

New Glass Blocks

Insulux Glass Block No. 352 is a prismatic glass block which reduces brightness contrasts by one third, in comparison with other fenestration materials. It is particularly valuable in California, Arizona, Texas, and Florida, where there is a great deal of sunlight. Since the No. 352 looks like the Insulux No. 351, the original prismatic glass block, the two can be used on different exposures of the same building.

"Random Clear" Insulux Glass Block has a nongeometric face design which gives the cool, sparkling appearance of melting ice. The glass itself is crystal clear but subtle irregularities are achieved by using several slightly dissimilar molds to form the two halves of the block. By using different combinations of the halves it is possible to build panels containing nearly one hundred blocks in which no two block faces are identical. To be designated Insulux Glass Block No. 331, the "Random Clear" is intended for decorative purposes on new buildings in any style of architecture.

American Structural Products Company, Owens-Illinois Glass Co., Toledo 1, Ohio.

For brief reference use CSJ—613.

Advertising Award to General Mills

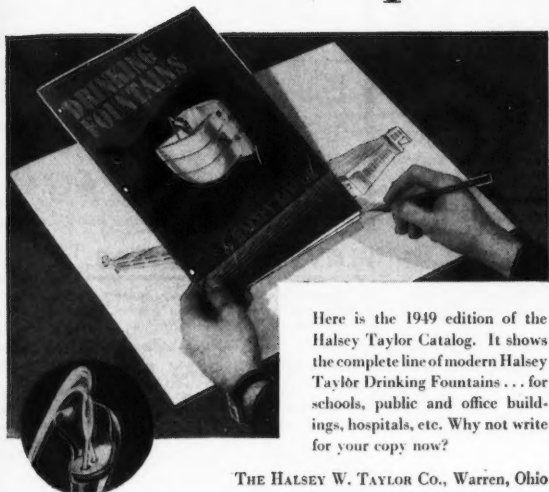
The General Mills nutrition-education advertising campaign, carried on in thirty educational and health journals, including THE CATHOLIC SCHOOL JOURNAL, was awarded a bronze medal for "advertising as a social force." The Annual Advertising Awards, instituted in 1924 by Edward Bok, are sponsored now by the Advertising and Selling Magazine.

Cardinal Mindszenty's Trial

The Catechetical Guild, 147 E. Fifth Street, St. Paul 1, Minn., has published a 24-page comic book in color exposing the true reasons for and the true methods used in the trial of Cardinal Mindszenty.

(Concluded on page 38A)

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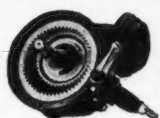
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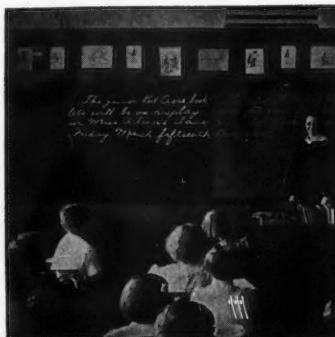
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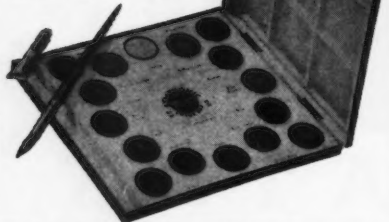
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(Concluded from page 36A)

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Underwood Corporation, One Park Avenue, New York 16, N. Y.

For brief reference use CSJ-614.

Light and Color

"Color is How You Light It" reports the results of a comprehensive study by *Sylvania Electric Products, Inc.*, on the effect of artificial light on color. The booklet is based on the analysis of four observers experienced in color work and recognition and contains information of value to anyone concerned with decoration.

Commercial Engineering Department, *Sylvania Electric Products Inc.*, 500 Fifth Avenue, New York, N. Y.

New Social Studies Series

Book I in Winston's new Social Studies Series, *Nancy's World*, was recently published. It is based upon the life of a little girl, her family, and her friends. The book contains three units with complete, action filled stories. Its vocabulary is keyed to an easy basic, first-grade reading list. The author is Mary Willcockson, associate professor of elementary education at Miami University and editor of *Social Education for Young Children*, Curriculum Series. It was illustrated by Jean Staples. Consultants were Roy A. Price of Syracuse University and Gertrude Hildreth of Brooklyn College.

The John C. Winston Company, 1010 Arch Street, Philadelphia 7, Pa.

For brief reference use CSJ-615.

Auditorium for Niagara

A student center and auditorium, to be completed by next summer, is now under construction at Niagara University, New York.

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